Our Circle Grows

The campaign for the fifty thousand new subscribers to WORLD CALL is making excellent progress. The returns for November being far greater than for the same month last year, indicate that the reality of the big task is taking a hold upon the leaders in missionary work throughout the nation.

There can be no slacking of our pace now. We must press on to certain success and by continued and tireless effort we shall reach our goal.

Let every man and every woman feel responsible for the success of this great Jubilee aim.

Our Cover

The aeroplane flying above the campus of Cotner College, Bethany, Nebraska, illustrates strikingly the fact that the 20th century requires, as no previous century did, power and poise in each individual life and that the Christian college is the most effective agency for the building of this sort of character.

It Pays to Advertise

Last month we published the following request:

WANTED

Back numbers of WORLD CALL for February, 1921; March, June, August and December, 1922. Subscribers who can supply these issues will confer a great favor upon us and upon those who wish bound volumes of the magazine.

Many of our subscribers have generously responded by sending us copies of these issues. As there is a constant demand for bound volumes and our reserve supply of one of these issues had been entirely exhausted before the request was published, we shall be glad to have additional copies of the numbers requested.

Indexes and Bound Volumes

As in previous years a complete index of the fifth volume of WORLD CALL, covering the entire year 1923, is being prepared and will be supplied without charge to subscribers who request it.

A number of complete volumes for 1923 will be bound with the index in heavy green buckram cloth. These may be had at $3.50 each, postpaid.

A handy binder, in which each copy and the year's index can be easily inserted by anyone, is available at $1.50 each.

Looking Ahead

Feburary will be the annual evangelistic number of WORLD CALL and phases of this important work, touching the activities of the preacher, layman and missionary leader, will be chronicled in a new and absorbing manner. The cover page promises to be especially interesting. Watch for it.

Foreign missions will be featured in the March number with timely articles of fresh interest from all of the fields. The April number will be devoted to benevolence in all of its manifold phases while home missions will occupy the foremost place in the magazine in May.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

425 DeBaliviere Avenue, St. Louis, Missouri

Including

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
425 DeBaliviere Ave., St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Representing also

Board of Education
222 Downey Ave., Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

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Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

Publication Office, 425 DeBaliviere Avenue . . . . . St. Louis, Missouri

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Entered as second-class matter October 18, 1883, at the postoffice at St. Louis, Mo., under Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1916, authorized April 30, 1919.

Volume VI — *St. Louis, Mo., January, 1924* — *Number 1*

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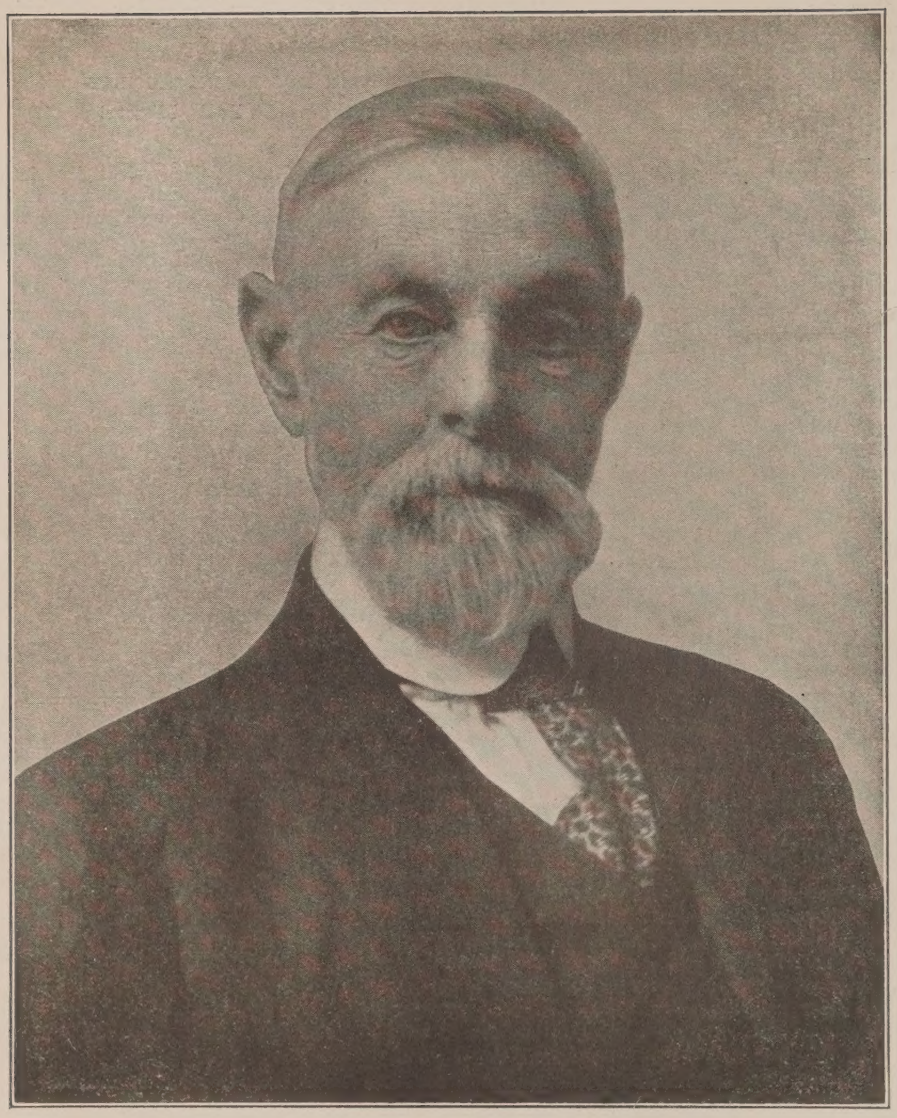
Our Title Picture

Atlantic Christian College, located at Wilson, North Carolina, presents a pleasing vista as is seen in the masthead picture on the editorial page. The spacious campus and wealth of shade are typical of the majority of our college homes. WORLD CALL is happy to present the work of our higher institutions of learning in this number, realizing that no more important phase of Christian work is included in the program of our varied enterprises.



Randolph Clark

Education Prophet of Texas, Who with His Elder Brother, Addison, Founded Add-Ran College, Now Texas Christian University.

Returning from the Confederate army to their father's farm at Thorp Springs, these two sons of the Lone Star State saw with prophetic vision the needs and opportunities for Christian education and undertook the Herculean pioneer task. The elder brother has gone on to the far-country but Randolph Clark is fortunately still with us. At its fiftieth commencement last June-time, Texas Christian University honored itself by bestowing upon him the honorary degree of Doctor of Laws.

Volume VI JANUARY, 1924 Number 1

Education Against Propaganda

"ANYONE can sell a man the thing he wants; it takes salesmanship to sell him what he does not want." On this basis the junkers "sold" war to the peace-loving German people. This seemed to compel Great Britain and all her dominions, and finally the United States and a dozen of her neighbors, to "sell" war to their people. This involved not only the voluntary or compulsory enlistment of men by the millions and of money by the billions, but also wheatless and meatless eating and many other radical changes in the habits of all the people.

There were efficient salesmen in America before the war, as witness crayon portraits, oil stocks, town lots and country acreage in the hands of people who had no use for them. The Associated Advertising Clubs of the World undertook to save the situation by taking "Truth" as their slogan and appointing a vigilance committee. During the war our salesmen advanced their skill to the nth degree and enlarged their field of operations. They have vastly increased their attention to the intangibles: political cure-alls, social panaceas and religious short-cuts. Fads and foibles at which we smiled in the old days become serious menaces when highly trained selling organizations find lucrative employment in multiplying their adherents.

There is no quick and easy safeguard against any of these strong-arm salesmen, but there is one sure and permanent defense against all of them: Christian education. Education without Christ might save us from becoming victims of unscrupulous salesmanship, now commonly called propaganda, and then make us all the more efficient in deceiving others. This is particularly true when mere training for some particular work is called education. True education is character-building rather than vocational training, however worthy the calling and thorough the instruction.

A preacher who proved his earnestness by becoming a missionary once declared that he would like to establish and endow a chair of common honesty in every college of the brotherhood. But is not each of the present chairs just that? An experienced teacher often told his classes in arithmetic and algebra that a good mathematician could never be a liar. Scientific studies have a similar effect in compelling the student to face the facts. He cannot persuade acids and alkalies to act contrary to their nature, he cannot "kid" electricity into violating its laws of action, he cannot "gather grapes from thorns or figs from thistles." The languages, literature and history are just as truly, if less obviously, inexorable and show on every page that the moral facts of the universe are as unchangeable as the physical facts.

The entire life of a college community is dominated as no other community is by the love of truth. This is especially true in the small college where everybody knows everybody else, and in the Christian college where the cleansing presence of Christ is forever magnified; where the law of kindness as well as the habit of honesty is inculcated.

THE Board of Education of the Disciples of Christ has matured and perfected its organization for just such an hour as this. In it twenty-seven institutions of higher learning are cooperating most happily and effectively. Through it every church can aid the common cause or any particular institution with its weekly or annual offering.

To the individual who wishes to invest a hundred dollars or a hundred thousand in Christian education it offers reliable and responsible guidance and a channel of perpetual service. It is equally ready with exact information whether he wishes to make a direct gift, take out an annuity bond or write his will. At the same time it serves as a medium of communication with similar boards in other Protestant bodies, securing and imparting the benefits of experience. Furthermore such agencies as the General Education Board and the Carnegie Foundation depend upon it for exact and coordinated information to guide their benefactions.

Every Lord's Day is education day in every church of Christ, but the third Sunday in January should be devoted especially to the Christian college, without which the church cannot live and through which the church can quickly double its influence and its progress in giving the truth to all the nations of the world.

The Function of Education

By DANIEL W. MOREHOUSE

Dr. Morehouse was recently inaugurated president of Drake University, beginning his administration amidst universal good will and confidence in his leadership. Dr. Morehouse is an astronomer of international reputation, and his illustrations in this article are taken largely from that field as will be noted.

THE present year has witnessed the celebration of two historical events, the 450th anniversary of the birth of Copernicus, and the 300th anniversary of the publication of Shakespeare's plays. Let us note how the emanations of these souls have penetrated human thought. Copernicus was an unknown priest-physician who gave so little attention to his charge that he was popularly considered a failure. He wrote one book on the motion of the heavenly bodies, a subject of little or no interest to the masses and read by a mere handful of friends and foes. You cannot find the volume in the library of a dozen colleges and universities in this country. There is no English edition extant, yet he changed the thought of the world.

Alfred Noyes in "Watchers of the Sky" causes Copernicus to say concerning his new doctrine,—

"You see, I hid its struggling light so long
Under too small a bushel, and I fear
It may go out forever. In the noon
Of life's brief day, I could not see the need
As now I see it, when the night shuts down.
I was afraid, perhaps, it might confuse
The lights that guide us for the souls of men.
But now I see three stages in our life.
At first, we bask contented in our sun
And take what daylight shows us for the truth.
Then we discover, in some midnight grief,
How all day long the sunlight blinded us
To depths beyond, where all our knowledge lies.
That's where men shrink, and lose their way in doubt.
Then, last, as death draws nearer, comes a night
In whose majestic shadow men see God,
Absolute knowledge reconciling all."

Shakespeare too, poet-genius of the ages, has had a profound influence in molding character and human thought. The difference between the influence exerted by these centers of thought lies in the naturt of the surrounding medium, the character of the problem attacked. But they had a common factor, the philosophy of life which aimed to interpret both nature and man. This kind of philosophy is by no means limited to the educated few. It is the common possession of mankind, in harmony with which we order our lives. It is what we call character, that's why it is so important. History has shown that this philosophy of life is an index to the intellectual achievements of the human race. It has developed as slowly as life itself. It marks the progress of philosophy and science.

Any contemplation of nature, whether of sea or sky, of mountain or star, makes a profound impression upon man's most vital thinking. But modern science and philosophy, largely through inductive processes, have laid a deep and broad foundation upon which men are building the superstructure, the physical sciences, the biological sciences and the humanities. Therefore, modern man's philosophy of life is incomparably higher than that of the ancient who consulted with awe the mystic oracles of Greece.

One of the world's greatest thinkers, Moulton, says, "It is imposible to state, or even conceive, of the extent to which science has changed the mode of living of the human race. A century, or even much less, has seen the world revolutionized. Countless machines, our slaves, work for us and produce the necessities and many of the luxuries of life, with only relatively small effort on our part. The corresponding mental and moral changes are taking place more slowly. What is needed now even more than an extension of science in its physical aspect is the dissemination of its spirit. The world is sadly in need of its sincerity, of its fundamental honesty, and yes, of its altruism." These views seem to differ from the older and more general concepts of education. Wherein? How has this changing viewpoint come about? By a proper interpretation of nature with respect to life. This is traceable in the philosophy of the ancients, but it was veiled in mysticism and psuedo science. They looked at nature backwards. Things had started from a perfect beginning. As time went on, the world—their universe—had been visited by dire calamities. Great cataclysms had destroyed the perfect order of things. Nature was fixed. Plant and animal forms were unchangeable and man himself had had a very short history and was the degenerate remnant of perfect ancestors. Deduction was their method of arriving at the philosophy of life.

Roger Bacon is given much credit as a pioneer in bringing about the new viewpoint. He utilized the intellectual experiences of the race. He must have been a student and admirer of Eudoxus and Copernicus. Not until comparatively recent times, however, did this nucleus of truth penetrate the great mass of human thinking. It was the bold statement of the astronomer that things evolve and grow from a simple primordial state according to a natural order that startled the world. This great postulate turned men's thoughts to higher planes, to nobler outlooks, to a hope and future wherein there was an incentive to live, wherein the philosophy of life had a real meaning, and humanity, a glorious opportunity. Its first application to astronomy gave it an attractive and safe background. The stars were impersonal and of so little consequence in men's lives that

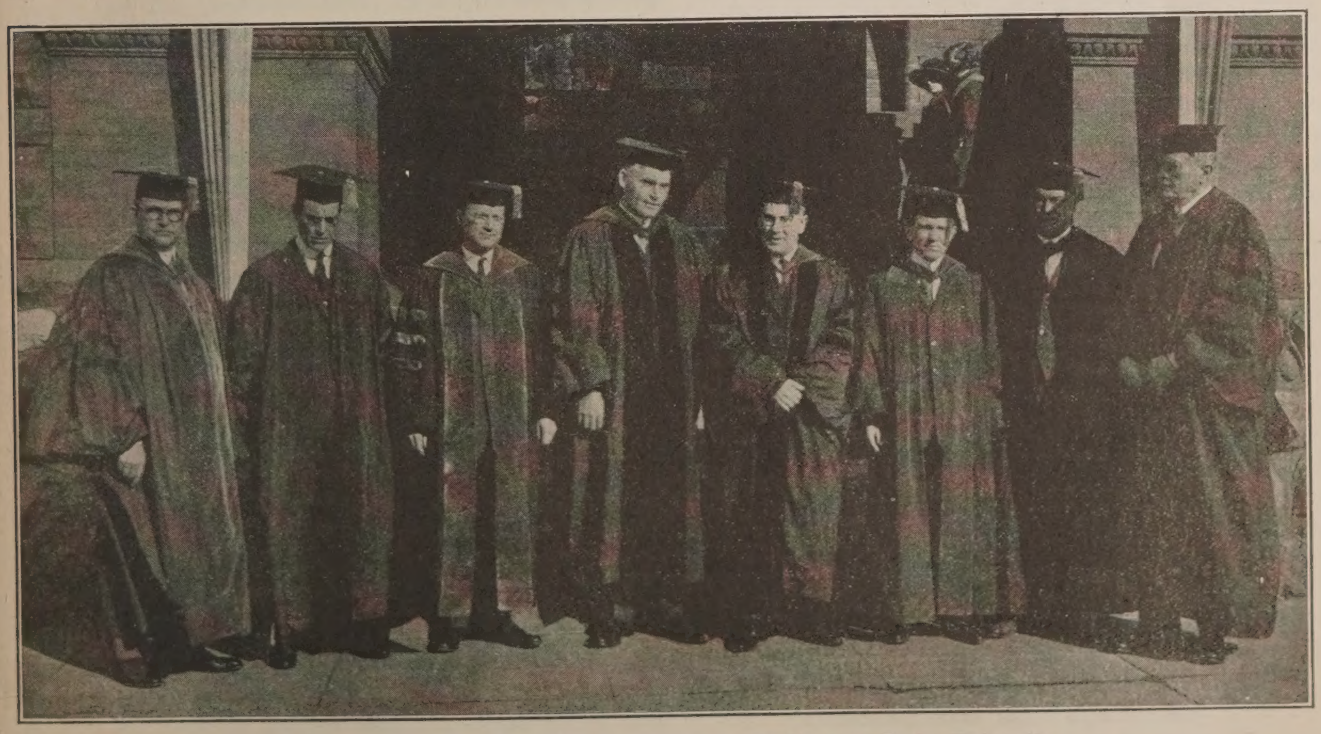
the new doctrine had time to win its advocates and prepare men for the new order of thinking. Existence became a continuous stream rather than a record of isolated events, and the experience of the race had meaning and value.

Any system of education is an unfolding and we must treat it as a scientific problem, that is, inductively. The experiences of the past have given us many fundamental postulates but still we have only an hypothesis to be fashioned and tested in the light of constantly increasing data and changing conditions. As with the Copernican theory the problem of the earth's position in the solar system required the combined efforts of a host of observers, geometers, theorists and computers from the days of the ancient Greek philosophers to the time of Newton, so do I conceive the problem of education will require a host of well-trained men and women, observers, computers, theorists, yes, dreamers, if you please.

Let me carry my analogy a bit further and compare the university with our solar system. The individual college, with its faculty and dean, may be compared to a planet which must follow its individual orbit, the elements of which will characterize its existence. The eccentricity should not be great yet of such value as to distinguish it from others of its neighbors. Its inclination to the common plane of humanity must be so accurately determined as not to take it above the needs and ideals of mankind, but yet avoid conflicts and obscuring eclipses. For its law of motion (the law of equal areas) I would substitute the law of equal opportunity for all. What, then, would be the center of the system? The great radiant sun of service to humanity, even the Son of Righteousness. The church college is more vital to our academic life today than it was when Harvard and Yale were founded. A man-centric system has no appeal today. Education must be Christocentric. When the process of culture becomes the process of barter and trade, mankind will revert to the oracle and the night of dark ages will return.

There is one member of our solar system I have not used in my analogy, in many ways the most conspicuous and attractive of all. In astronomy we call it a comet; in the educational system, a president. Its orbit is an open curve whose eccentricity is considered large and inclination variable. It is most brilliant when rising and shines by reflected light. Its apparition is usually of short duration unless perchance it becomes captured by a near approach to the members of its system.

It is an old adage that "The finest flowers of art grow in gardens of leisure." The stories of the lives of the world's great thinkers do not bear out this legend. Nevertheless, the teacher and the investigator deserve and should have, the finest atmosphere possible for their work. The function of a teacher is infinitely more than holding class. The class hour should be a time of soul expansion, an hour of inspiration and of character building. To make it so requires more than a mere existence. In order to build foreground, one must have background. Men should be happy in their relations with the institution and with each other. They should receive due recognition and honor for the delicate and important task which they have to perform. They should have, and must be allowed, greater freedom, both of time and thought. They should make it a part of



Inauguration of Daniel Walter Morehouse as President of Drake University

Left to Right: R. H. Crossfield, President of William Woods College, H. O. Pritchard, Secretary of the Board of Education of the Disciples of Christ, R. A. Pearson, President of Iowa State College, President Morehouse, Walter A. Jessup, President of the State University of Iowa, Harlan Updegraff, President of Cornell College, John L. Hillman, President of Simpson College, J. H. T. Main, President of Grinnell College.

their work to discuss with each other their problems,—the reaches and effects of their teaching. In our modern world, which is expanding beyond the wildest dreams of men, where the atom is giving up the secret of its structure and the stars are revealing the plans of God, who will dare to set the limits to the classroom and circumscribe the curricula? Who will make out a formula for education wherein we have only to substitute constants and then integrate between limits? Education transcends any equation or set of formulae. It requires the investigator, the thinker, not the puppet or phonograph.

A few years ago, even in the college classroom the idea of a continental airplane flight or a radio concert would have been considered the emanation of a disordered mind, quite as fantastic as the suggestions offered humorously by Mr. McArt in his verses—if I may so dignify them—entitled, "Inhabitants of Betelguese."

"Inhabitants of Betelguese,
Do you take interest in the views
Of men of science who discuss
The parallax and radius
Of your gigantic star?
And in the deep design of fate
Are you e'er swayed by love or hate?
And are you plagued with hopes and fears,
With politicians, profiteers,
Diplomacy and war?

"Have you discovered how to fly
Through countless leagues of azure sky?
Can your rich men imperious,
Take little jaunts to Sirius,
Returning the next day?
And when you send an etherplane
Out on a trip to Charles's Wain,
Do you get word by radio
If it is forced through rain or snow
Across the Milky Way?

"Inhabitants of Betelguese,
Do kindly let us have some news
Of how the last election went
In yonder starry firmament
Beyond our blazing sun,
And if you have a baseball nine
Please condescend to drop a line
Of sympathy for those who reeled
Before the victors on the field
And praise for those who won.

"Inhabitants of Betelguese,
Please don't get mad if someone does
Pronounce to rhyme with 'news' and 'views'
With 'booze' and 'loose' and 'overshoes'
The title of your sphere.
If you who live on Betelguese
Can hear our telephonic buzz
We call to you with all our strength
O'er fancied wire of untold length
'A gay and glad New Year.'"

The function of our modern college is not a simple one. It serves many more than its attendant students. It helps to form the philosophy of life of the entire community. It makes the word "education" meaningful, adding daily to its content. It must create the interferometer, with which to measure the diameter of a far distant star, and also the adding machines which sum up your day's profits. It discovers and generates invisible light, it develops and disseminates the ideal system of training your child. Like the Einstein concept of space, its field is unbounded, yet finite.

More than that, the classroom presided over by a great soul is the nation's greatest nucleus from which radiates loyalty, patriotism, and good citizenship.

Benjamin Franklin said, "Education is essential to supply succeeding ages with men qualified to serve the public," and John Adams considered it, "The duty of the public to educate every rank and class in the practice of their moral duties as men and citizens."

A little later Webster declared that "Education, necessary to accomplish the ends of good government, must be universally diffused," and Lincoln maintained that "Education is the most important work which we, the people, are engaged in." The recent declaration by President Coolidge that "Unless education can be based on a belief in mankind and in the power of the race as a whole to develop by response to the teaching of the truth, education might as well be abandoned," is in perfect accord with his predecessors.

These ideals and concepts are accepted by all without debate. What, then, is the point at issue? To my thinking, it is the content of education, and how best it can be disseminated. The meaning of the word "education" a century ago was decidedly different from that of today. Knowledge is the product of man. It grows by accretion, not by subdivision of the original mass. It is very largely an inductive process.

Present day plans and mottoes used in our factories will never become applicable to our public schools and colleges. For the schools I would seek no further than MacAndrews' motto, "Dedicated by the people to the American ideal,—equality, life, liberty, happiness, union, justice, tranquillity, defense, and general welfare." And for the college, Jefferson's motto as it stands over the entrance to the University of Virginia, "ENTER AND SEEK THE WAY TO HONOR,—THE WILL TO WORK FOR MEN."

The airs of heaven blow o'er me;
A glory shines before me,
Of what mankind shall be—
Pure, generous, brave and free.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living
My freehold of thanksgiving. —*Whittier.*

Glimpses of Our Colleges

FROM THE STUDENTS' VIEWPOINT

The college exists for its students and must be judged by what it does for them. They are men and women of alert and independent minds and know what they are getting. Their testimony is intensely interesting as well as highly important.

The Spirit of Butler

IN common with other colleges, Butler has its traditions and customs which strengthen college spirit and lend color to student experience. The unwritten code grows in extent and force as each year the sophomores initiate the innocent freshmen into the mysteries of college life.

Certain days have been marked by custom for special observance at Butler College. Homecoming Day in October attracts many distant members of Butler's great family. The anniversary of the birth of Ovid Butler, whose name the college bears, is fittingly observed as Founder's Day. On Clean-Up Day all Butler wields the rake and broom, bonfires light the evening, and the next morning beholds the campus literally combed and brushed. And Commencement! What memories and anticipations are stirred by the word.

Class work is first at Butler. However, there are many college activities offering every ambitious student an opportunity to render service and prepare for leadership. In athletics Butler teams are making enviable records and bringing no small recognition to the college.

Christian interests are promoted among the students by the Christian Associations, the Student Volunteer Band and the Sandwich Club. The last named is an organization rather unique among our colleges. Its membership includes men in Butler and the nearby College of Missions who have pledged themselves to some definite form of Christian service. The club discussions and fellowship are of inestimable value to the men preparing for ministerial and missionary work.

Butler has rendered almost seventy years of splendid service to the church and the cause of education. Her graduates have gone forth to fill high callings. The growth in enrollment has been rapid in recent years. Just ten years ago the student body numbered 296; today the registration is 1,193. Consistently, year by year, this growth continues, until Butler is like the old woman in the shoe. The present buildings are inadequate, but we are all looking forward to a new era. Lovers of the college have been cherishing the vision of a "bigger and better Butler" for years. We are now approaching the realization of this ideal. A beautiful new site has been purchased and the campaign for buildings and endowment is going on apace.

To the former students and graduates of Butler College we extend the greetings of the present student body. A common bond unites us, and with you we pledge our devotion and loyalty to our Alma Mater, that the finest ideals for which she has stood in the past may be preserved, and the Spirit of Butler prevail.

EUGENE BUSHONG.

Why I Love Texas Christian University

WHEN a young man man is asked why he loves a certain young lady, he usually replies, "Because she is a r-e-g-u-l-a-r girl," before boring his listener with the details of her charm. So it is with the college student. The first thing I want to say is, I like Texas Christian University because it is a *regular* college. By this I mean that T. C. U. has:

R eligion that is of the Christian faith.
E nvironment that is cultural and delightful.
G rounds that are as beautiful as an Oriental garden.
U nits that are thoroughly standardized and negotiable.
L eadership that is ideal.
A thletics that are clean, wholesome and victorious.
R egimen that is democratic in every respect.

Since I am working my way through T. C. U., its greatest charm for me is that family influence, money and the externals of social prestige count for less and personal merit for more. I can truthfully say that the working student is given equal honor and advantage with the others, both by the faculty and fellow students. This is because Texas Christian University is known for its aristocracy of culture and ideals as well as democracy in all student activities and government.

I love T. C. U. for its atmosphere of Christian influence—for its high moral and spiritual aims based on the great fundamental truths of the Bible. Its traditions and ideals are virile and distinct. Its fellowship in social activities is the type that will be cherished for a lifetime. Good companions, helpful friends, cultural surroundings, worthy occupations and Christian professors go to make up this fellowship.

I love Texas Christian University for its beauty. Its petunia-bordered walks, clinging vines and shrubbery make it a beauty spot of Fort Worth. The municipal golf links adjacent to the campus is an added attraction, not to mention the million dollar group of modern classical buildings and equipment! Who wouldn't fall in love with a large swimming pool open to all students?

Someone has said young people are attracted to a college by its fame. Possibly that is another reason why T. C. U. has such fascinations for me. Its noble history and heroic past read like a romance—a romance that lures. "In spite of dungeons, fire and sword," she has emerged always victorious, and is now enjoying an unprecedented era of prosperity. The future is radiant with hope and promise.

MAYME GARNER.

What Hiram Has Done for Me

HIRAM has been advertised as the place of "hard work and good times." It seems to me that to learn those two arts is a big accomplishment for four

years, and I know of no place where it may be done better than in Hiram.

Most of the inspiration in my life has come from direct contact with individuals who were living out some great ideal. Hiram has given me a belief that "all things are possible," because among students, faculty and great personalities who come to us from time to time, I have found the human embodiment of everything that ever appealed to me as fine or worthy of attainment. And this, I believe, is the greatest thing any college can do for its students; namely, to give them proof that the ideals which they receive in their classes and chapel talks are not dreamy, impossible things, but goals set before them, within their power, which will make their lives happy and rich when attained.

The ideal of being "all-around" is the Hiram ideal. Every activity is open to every student, and each of us finds some side to develop which had been neglected before. The democracy we find here is a lesson to us all. The more work a student does in the kitchen or office, the more general admiration he receives. A mere "A" student, a mere good sport, a mere religious zealot, or the mere possessor of the best voice in school finds himself hard-pressed for general approval unless he makes an effort to be "all-around." The result is the broadening and enriching of each student's life.

There is a broad and tolerant frankness in Hiram which has helped to solve my difficulties. Students are encouraged to express themselves on literature, religion or sociology, and their opinions are seriously considered. However, one of the things I have learned in Hiram is that there are many ways of being right about the same thing, honesty with myself being the only consideration.

A rare privilege in Hiram is the friendship we are granted with members of the faculty. A boy I know who had the "money-bug" badly before coming to Hiram, said at the end of his freshman year, "I don't know of any life I'd rather live than that of a 'prof' at Hiram, if the students would admire and like me as we do our 'profs.'"

College is always a chance to make lasting friendships with the very "kindred-est" spirits, and many of us at Hiram have a background of generations of family friendships upon which to build our own associations. The large number of sons and daughters of ministers in "the brotherhood" is a standing joke. All we find necessary to make a new student converse is to start him on the subject of his Dad's church.

Hiram's natural beauty is famous. Every season seems to add to the charm of the woods and rolling hills, through which we roam to our heart's content.

After all, I have probably not been conscious of the greatest things Hiram has done for me. The inspiring example of those who have attained the best, a laboratory course in my own possibilities, a genuinely democratic point of view, four years of the best fun I shall ever have, and valued friends—these are the things for which I am most grateful.

HELEN VAN VOORHIS.

The Influence of Drake

WITH apologies to David Hume, I "awakened from my dogmatic slumbers" and advanced far in the right direction when I entered Drake University. As the richness of new worlds has opened forth, my years here make me realize how much lies ahead and how pitifully little I really know.

I do know this, however, that Drake University smashes pretense and that she routs out by the roots, smugness and egotistical self-satisfaction. Her students desire to become purposive and socialized, to be critical and consistently rational rather than placid or erratic.

In this day of interdependence, college training makes us realize the necessity of the survival of the best as the fittest and instills in us the desire of being an asset rather than a liability, of being counted a productive agent rather than an organism of protoplasmic activity.

Drake has taught us to become progressive, intelligent thoroughbreds and here we have learned a love of the beautiful and a distaste for what is ugly and uncouth. Garishness is powerless to attract or allure if we have really learned to evaluate the "goods" of life. For us morality has ceased to be a mere formal observance of conventional codes of right and wrong. It is an inherent response and an aesthetic appreciation of good as opposed to evil.

Within her wide embrace, Drake has poured out her manifold love in the unexampled richness of her democratically congenial comradeship. As a great federation for the interchange of all that makes for high purpose and harmony of body, mind and soul, she offers the finest opportunities for intellectual and social intercourse. Truly, she has taught us perseverance, independence, faith—and therefore she is worthy of the name of Alma Mater. She has instilled in us a fire and a loyalty that will go with us through life, as we have been privileged to see, appreciate, and understand, the soul of our University.

LUCILE E. MCKEE.

Products of Cotner

THE crimson afterglow was still blushing the western sky, and the orange reflections had not yet melted away. The shapeless silent sunset was before me, and silhouetted against the evening sky, firm and strong on its foundation, its gateways leading far into the busy world, stood "Old Cotner." Perfect in outline the lofty spire reached up—up into the darkening shadows. The roof itself, the turrets, the pinnacles, all pointed upward, as if giving praise to the Infinite.

Cotner College is founded on sacrifice. It has for its cornerstone the unselfish characters of those who have gone before. As a guiding star through the years that have passed, the spirit of Cotner exemplifies the undying embers of living truth, the flame that can never be extinguished. The golden hopes of the future are linked with the sacred memories of the past. The founders built their ideals into realities, and youth today has the opportunity to understand in Christian education the

spiritual truth, the four-square life, as Christ himself would have taught it.

As a business firm is known by the quality of its goods, so Cotner is known by her product. Love, loyalty, labor, and sacrifice of self and substance have given to Cotner the divine touch through the consecrated lives of Christian men. For Cotner has produced men, strong men able to withstand the trials of time, Christian teachers and preachers, community workers, trained leaders championing the cause of Christian ideals. Her men have been faithful, far-seeing and consecrated, with big hearts, pure minds and noble souls, who have dared to labor when days were dark and nights were long. For there was a time in the history of the college when the very existence of the school itself was threatened. But the ideals so sacredly pledged by the founders, and inspiring those who followed, did not vanish. Those men carried the "flaming torch" and passed it on undimmed to others and we today are reaping the rich heritage of their sacrifice.

This is the reason I have chosen Cotner as my college, a school that is known by the caliber of its students and whose graduates are found in all parts of the world. After spending three years under its mighty shadow, I have not been disappointed in the influence and impression it makes upon human life, and I am proud to own it forever as my Alma Mater!

FRANCES NEWENS.

Eureka, Fulfiller of Dreams

THE worth of Eureka College is due to her early grasp of problems of a world character. Her first leaders recognized that the hope of the world lay in an international brotherhood, an educated womanhood, and a temperate neighborhood.

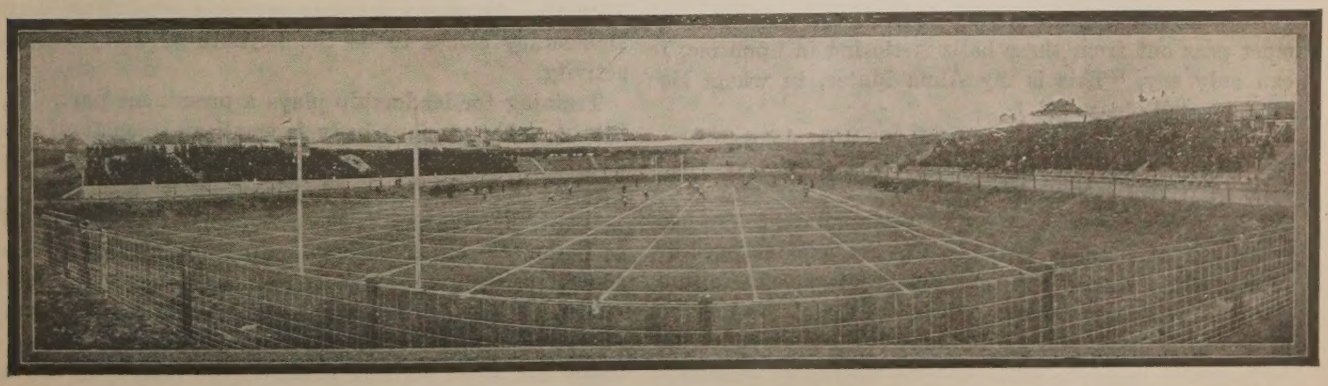
The men and women who founded Eureka were spiritual of mind and sound of conviction. Far from being provincially minded, they believed no effort that restricted its activity by prejudice could sustain worthy influence for long. They refused to be biased by contemporary attitudes toward differences of sex or race.

The third American institution to admit men and women on equal basis, Eureka's women graduates have made permanent contributions to society that fully justify that original attitude. An example is Ella Seass Stewart (Mrs. Oliver W. Stewart), who graduated at the head of the class of 1890. Mrs. Stewart is famous for her labors in the interest of prohibition and served as Illinois state president of the Women's Christian Temperance Union. Miss Elmira J. Dickinson, Caroline Neville Pearre and Nannine Ledgerwood were pioneers in the work of the Christian Woman's Board of Missions. The record of Eureka College women is so familiar that it seems unnecessary to relate it here. This is especially true of their activities in the mission fields. Mrs. Nellie Daugherty Butchart, Mrs. Madge Holroyd, Miss Bertha Park, all of China; Mrs. Myrta Pearson Ross, Mrs. C. P. Hedges, Miss Martha Bateman, of Africa; Mrs. R. D. McCoy, Japan; Mrs. Idella Wilson Higdon, Mrs. C. C. McCaw, Philippines; sunny-hearted Ella Ewing who died in Africa; Bertha Merrill who died in the service of humanity, in New York; these are only a few of the names on the list.

Someone has defined the international mind as a feeling of sympathy and responsibility for humanity outside of the territorial limits of our republic. If that is true, Eureka has had from its beginning the attitude characteristic of the international mind. Joseph Conrad, contemporary English novelist, has woven into his greatest works the conviction that there is a solidarity of fate which binds all human hearts to each other and both to the world. When has Eureka not held that conviction? She has struggled since her foundation to intensify that feeling of solidarity, that sense of responsibility in all of her constituency. From that effort came the fire that inspired our late President Lehman, the love that haloed Bertha Merrill, the endless courage of Mr. and Mrs. Oliver W. Stewart, the stimulus for Ernest Pearson and Emory Ross, the sweet humility of character of Agnes Maguire.

Just as the recent enfranchisement of women has stimulated the growth of citizenship schools that the new privilege might be exercised intelligently, so Christian education in such schools as Eureka has received fresh impetus by the world demand for universal friendship.

Eureka has welcomed the progressive in science, the new in literature, the sound in philosophy. In theology she has always held that truth will prevail and that inquiry and discussion bring men into closer harmony



The New Stadium at Drake University, Des Moines, Iowa

with the eternal verities and furnish a sounder basis for that harmony.

HELEN I. MORROW.

The Vision I Gleaned at Phillips

THRUST into an invigorating environment that embodied a wide scope of activity, I was literally swept into another world when I entered Phillips University. I was one of that huge throng of Americans who take God, religion, church and education in a typical, stereotyped, matter-of-fact manner. I believed in God and the church, in schools and higher education, and even flamed with a bit of pride when ours was referred to as a Christian nation. I realized that somehow no good came except through God, and that in some way college graduates out-stepped the rest of the world in the race for material wealth. I believed church attendance to be an arbitrary duty, and I had somehow grasped the impression that a college education was a tangible, active force that would pull me up the hill to success.

So it was not to be wondered, when I stepped into the awakening atmosphere of a true Christian institution that my basic ideals of life were shaken to their foundations. I could feel the old, misshapen principles become disturbed, crumble and fall. But I soon perceived a new, consoling, substantial faith taking root deep within me. I came to find a new meaning in religion, in the church, in education. The word "service" crept into my vocabulary with a new and richly laden connotation. The gleam of my duty to God and the Christ flamed forth with a fervent passion, and I caught it and held it to me. I saw that through it would come that consolation of soul which only acceptable service in his sight can bestow. I saw in my legacy not a gift, but a mission; in my ambition, not a reward, but service.

In truth, I gleaned a simple vision at Phillips. I caught the dangling thread of religion as it unwittingly fell into my hands and followed upward; am still following upward toward that soft, warm glow that diffuses itself upon Mount Olive's brow. I fell into an environment that has as its throbbing heart the great heart of Christ, that has running through its body the pulsating blood of service in his name. Without any volition upon my part I felt myself forced to accept that uplifting spirit so abundant in the Phillipian atmosphere.

Now, as the end is drawing near, as the time when I must pass out from these halls is closing in upon me, I can only say, "This is my Alma Mater, in whom He must be well pleased."

ROBERT B. ANDERSON.

Bethany's Contributions to Her Students

SPEAKING from the viewpoint of a student who has dwelt at historic Bethany for the greater part of four years, I should say that the greatest contribution the institution has made to me is the desire to play the game of life successfully. Bethany is a highly endowed, first grade, co-educational college which, in academic work, is excelled perhaps by none. It boasts of a competent and efficient faculty; its standards are high and its merits are many.

An important contribution that the institution makes in preparing a student for life comes from the social life at Bethany. The varied friendships formed on the campus are an education in themselves and they play a vital part in the preparation for the great game of life.

It must be understood that Bethany's students are assembled from a vast territory, comprising at least twenty-five states of the union; they gather from the North, South, East and West. In addition there are students enrolled from Canada, Cuba, the Philippines and Japan. As a result Bethany may boast of as cosmopolitan a student body as any institution of its size in the country.

Bethany is blessed by being located among the picturesque hills of West Virginia where the quiet beauties of nature have been practically untouched by the hands of man; where peace and quiet reign as contrasted with the hurly-burly life of the city. From this isolated place we look upon the outside world and glimpse the problems which confront it, in the light of one who has a bird's eye view of the whole plan of life laid out before him. The result of this partial isolation is the

The Restored Commencement Hall at Bethany College

creation of our own small world whose problems are, in a minor way, not unlike those we shall face when we meet life itself.

In Bethany there is an atmosphere of reciprocal friendship where each is a friend to each whether we hail from far away California, distant Japan or West Virginia. Another's joys are ours; his sorrows we share. Democracy comes to be the keynote of every campus activity.

Training for leadership plays a prominent part. The fact that the student body is small and constantly engaged in varied activities offers ample opportunity for everyone to share honors in directing.

What, may we say, is the outcome of this student life at Bethany? What may we gain from it? From it we acquire self-reliance, strength of character, high ideals, culture, a broadening of the mind; and, from the very nature of the institution, spiritual development.

Are not these sterling qualities the same that are required in every field of life?

DON HART.

The Growth of Milligan

MILLIGAN COLLEGE, located in a beautiful valley of East Tennessee, is growing larger each year. It is a college where each student is greatly enriched in the knowledge of Christian standards and service under the influence of men and women of God.

The college is proud of the Christian spirit found in the different religious organizations of the school—in the Student Volunteer Band, which is made up of more than thirty brave young men and women; in the Ministerial Association where young men become better prepared to carry on the work of His Kingdom; in the Christian Endeavor society, one of the live organizations of the school.

A magnificent gymnasium is being erected in order that the college may furnish suitable recreation for the students.

Through the efficient leadership of President H. J. Derthick, through his great faith and prayers; through the prayers and help of the donors and its many friends, Milligan College will continue to grow and succeed in developing men and women of true Christian character and ideals.

The C. C. C. Spirit

"FOR the founders, in their motives
From designing free,
Sought to here erect an emblem
For Christian liberty."

The words from the hymn of our Alma Mater express the spirit of the founders in the establishment of the California Christian College.

The students of C. C. C. are in school for a purpose. Of the one hundred forty-two enrolled all but one are Christians, seventy are preparing for a definite line of Christian service, while the others are only undecided as to their form of Christian work. With this definite purpose in mind, the students are putting forth every ounce of energy in their studies, school activities, and fields of service.

"Practice makes perfect" is an old adage, but nevertheless true today. So the students, as they are being taught in college, are going out to put their teaching into practice, some as ministers, religious educational directors, teachers, social service or some other form of service; and in it is that same spirit of loyalty: loyalty to self, to the college, and to Jesus Christ and his church.

But the good times we do have! Our class functions, formal and informal receptions, and many other social events add to the real enjoyment of the year. These are the times when studies are forgotten, cares are cast off, and together we meet in good wholesome enjoyment.

"A sound mind in a sound body" is our motto in athletics. So here again prevails the same C. C. C. spirit. We go out to win, and though defeated at times, we know we have been loyal to the college and played fairly. It is with the spirit of C. C. C. that the boys meet in prayer before a game, praying not that we win the game but that the playing may be clean. And with the dean and professors as enthusiastic as the students themselves, clean athletics is bound to take its rightful place.

May this spirit ever be upheld by our students, that our college may advance in the work of building character and preparing men and women for Christian service and living.

VIOLA M. ROCKETT.

Her Majesty, William Woods College

THIS is Station WWC, Fulton, Missouri, broadcasting a program of special interest to girls throughout the land. A message will now be delivered by William Woods College, who will tell you about herself and her daughters. William Woods College—

"Within my walls I harbor a family of one hundred and seventy-five healthy, happy girls whose welfare is forever my first concern. These daughters of mine represent sixteen states and two foreign countries. Loyalty to one another and to their scholastic work, as well as to their religious duties, is characteristic of all my girls, who exhibit the same willing spirit in every task.

"Their various activities find expression in a number of organizations. Every Sunday afternoon the members of the Y. W. C. A. hold a meeting and present a helpful program. Last year the members acted as big sisters to the children of the Deaf School, thereby winning the love and admiration of those less fortunate than they.

"The goal for excellency in scholarship is an honor sorority of high national standing, Phi Theta Kappa. Every opportunity is given to girls to exhibit any talents they may have. Recitals, plays and similar performances afford great pleasure. In order to cultivate an appreciation of cultural knowledge, my officials have arranged for a number of famous artists to appear each year in Fulton.

"I am justly proud of the ever-growing list of my graduates who are living lives of service for humanity, and I expect the list to continue increasing as long as I remain.

"If the spirit of my girls is not joyous, my surroundings offer no proof. My campus, with its majestic buildings, its tall and graceful trees, and its picturesque lake, is symbolic of the happiness that reigns here."

Station WWC is now signing off until some time in the future. If you have enjoyed this program, please tell your friends to "tune in" for WWC!

FRANCES DUNLAP.

The Light We Bear

WHY do I love Transylvania, so unpretentious in her quiet, clean-cut square? It is not her possessions, but that more intangible something which is powerfully felt but is indefinable. It is, in fact, the leavening spirit that pervades every life that has shared in Transylvania existence.

It is a spirit of freedom. College classes are open to discussion; the student is allowed to think; the faculty oversight is not dictatorial but directive.

It is the spirit of friendship. Transylvania has no class barriers. All students meet on an equal plane and recognize the inherent value of each other. Students and faculty, too, are friends. They meet on common ground.

The spirit is one, also, of world service. Men have gone from her halls to represent their state and nation in political, diplomatic and literary fields for a century. They have been lawyers, doctors and teachers. They have helped far-away nations by bringing to them a new conception of life's purpose. They have been willing to take for their rewards the joy in seeing darkened lives brought into sunlight. They have accepted as their task the greatest mission in the world.

The spirit of Transylvania is looking to the future. In spite of her reverence for the past, her respect for old traditions, and her honor for the leaders of yesterday, she faces tomorrow. "Not a hundred years that's past but a thousand years to come."

I have grown to love Transylvania's grassy lawn and classic Morrison, the dusty volumes of the old library, the thrill of a touchdown on Thomas Field, the friendly atmosphere of the Commons, and the comradeship of the classroom. But most of all I rejoice in the spirit of freedom and service and high ideals, that shall make the light I carry forth akin to the flaming torch of service that her students have carried around the world.

PANSY P. DINKLE.

The Friendly Spirit

AS I think over my years as a student in Atlantic Christian College, I scarcely know upon which to lay the emphasis. Is it our faculty, so well trained both for intellectual and spiritual leadership? Is it the varied and well worked out course of study, which meets all the requirements of a standard college and at the some time admits of definite and valuable training for Christian service? Is it the fine Christian atmosphere which pervades the life on the campus and in the classroom?

These and other things impress me deeply. But one aspect of our school life stands out in my mind beyond and above all. If I may be permitted to coin a term I shall call it the "homelikeness" of the college. The new students have spoken of this spirit so often this fall that it makes us all the more aware of it and all the more happy because of it. The college to me has always been comparable to the large family. There are many children with varied talents. There is a regular schedule for work, play and worship, all of which are requisites of the completed family sphere. There is in a very marked degree a sympathetic understanding between the faculty and the students. The members of the faculty are our personal friends as well as our teachers. They know us by name. They know our individual traits of character. They know our ideals and ambitions. They believe in us and love us. It is this personal touch, this spirit of friendliness and genuine interest that I should call the distinctive note in the life of Atlantic Christian College. This spirit of friendliness finds expression in many ways. Our Y. W. C. A. vesper services when all gather around the room like the family around the altar; the hikes and outdoor games; the fellowship in the dining-room; the helpful chapel services; the informal social hours; the quiet conferences—these are all means whereby the spirit of fellowship and good-will finds expression.

Much of what I learn here—the mathematics, science, and language—I may forget in the years to come. But the memory of this family of which I have been a member for four years and whose fellowship I count of infinitely more value than the information obtained from books will grow brighter as the years pass by.

SADIE GREENE.

What Indiana School of Religion Is Doing

THE Indiana School of Religion is located at Bloomington, Indiana, just at the edge of Indiana University campus. For thirteen years it has been endeavoring to meet the religious needs of the State University students. Its purpose is to create and maintain a non-sectarian school of Biblical and religious education.

The work of the School at present has a four-fold aspect; gives personal attention to the vocational and religious interests of students; maintains chapel services and provides the opportunity of hearing outstanding leaders; offers Biblical and religious courses not provided in the University curriculum; and furnishes an opportunity for student expression on moral and religious questions of the campus.

The trend of action which at present seems most promising lies in the activities of the Indiana School of Religion Association. This is an organized effort on the part of students to cooperate in the work of the School. It is the means of getting in closer touch with the student body. Every few weeks the chapel services are turned over to this group. A number of these meetings have been devoted to an open discussion of religious and moral questions of the campus. This group, unhampered by student political control or denominational restraint, takes a fearless stand on matters of a moral nature which so often confront the student body. Our Association, although just getting under way, bids fair to exert an important influence for good on Indiana University campus since it offers a means by which students themselves can voice their approval or disapproval of tendencies of conduct and can take an active part in building up a positive moral spirit on our campus.

HOMER R. BOLEN.

What Graduate Study Has Meant to Me

1. A better understanding of the Bible and consequently more vital use of it. This has come through an historical study of it.

2. Greater efficiency for the cause of Christ resulting from study of practical theology and other phases of Christianity.

3. A clearer understanding of my own religious body and greater loyalty to its purpose and ideals—this as a result of special study of it.

4. Harmonization of science and religion resulting from scientific study of religion.

5. Open-mindedness and a widening of my mental horizon, resulting from much acquisition of new truth.

6. A fearless facing of life and a buoyant sense of adventure in it, resulting from all the other gains mentioned.

7. A breakdown of racial barriers and a sense of kinship with all humanity because of association at the university with many peoples of many races.

8. Development of a democratic spirit through association with all classes and strenuous effort to earn my own way.

9. A firm foundation for religion.

10. Work that I love, and joy in living because of discovering what I am best fitted to do, and feeling myself adequately prepared to do it.

11. Ideal associations and many friends because of the professors and the student life.

12. Making me a more worth while person, one who thinks more clearly, feels more deeply, acts more efficiently and lives more socially.

GRACE D. PHILLIPS.

University of Chicago.

The Girls at Christian

CHRISTIAN COLLEGE is functioning under the administration of its ninth president. Edgar D. Lee became the executive head in 1920. He believes that the happy student is the busy student. In his first formal address this year he stressed the necessity of making knowledge practical by using it in school organizations. Ability to organize and carry out activities develops responsibility; responsibility develops character. President Lee thinks that students love their college home in proportion as they work for it. There are nine major organizations in Christian College. Every girl in the student body is registered in one or more. To stimulate interest in religious work the plan is being tried of making the presidents of all the major societies, associate members of the Y. W. C. A. cabinet. The result has gone far beyond expectation. There are weekly cabinet meetings where campus problems are discussed and policies carried out in a manner to make Christian standards vital in athletics, social clubs, scholarship societies, and all class organizations.

By thus emphasizing the principles of Christian thinking in every agency through which student life finds expression, college spirit at Christian College has come to mean something more earnest than rooting for the team.

Scholastic standing must be the first aim of any institution of learning but that alone will not send a student out in her graduating year feeling that she has a college home. The feeling of fellowship and family is developed at Christian College through democracy in the student body.

Loyalty to one's college must be built along lines of democracy, responsibility, self-government and a high appreciation of the term "college spirit." Christian College is working for a loyalty that is spontaneous and not forced.

Why Go to Lynchburg?

AFTER three years spent in Lynchburg College I have reached the conclusion that I made no mistake in coming here to receive my education. I make mention of three definite reasons for that statement.

First and primarily, because of the high Christian ideals controlling the lives of the men and women who compose its faculty. Here we have men and women who have played no small part on the great fields of human endeavor, and who have wrought valiantly as ambassadors of Christ.

One of the greatest things in life is the forming of

The Y. W. C. A. Cabinet, Christian College, Columbia, Missouri

permanent and lasting friendships; not mere acquaintances, as some would be, but real, sure-enough, red-blooded friends. This kind of friendship is made possible by the students attending Lynchburg College.

As a place of learning, where characters are molded and fashioned, where future leaders of church and state receive deep impression of God and humanity, the college is ideally located. The City of Seven Hills with its thirty-five thousand or more people and its many leading industries is one of the foremost cities of the Southland. The influence of the city is for making better citizens. The many noted speakers coming to the city always find time to visit us. This is a great asset to our college.

Do you not agree with me that Lynchburg College is worthy of any man's consideration?

H. A. Kester.

Greater Love Hath No College Than This

IN 1914 a green city boy, filled with the buoyancy and hope of youth, and possessing a treasury of five dollars, decided to go to Christian University. He arrived in Canton, Missouri, at midnight, with just fourteen cents in his pocket. He spent the rest of the night on a bench in the locker room of the Culver-Stockton gymnasium.

President Todd took immediate interest, assisting him to find work and a home, and advising him concerning enrollment in the academy.

That first year was hard sailing. No one supposed he would try a second term, but because of the encouragement received from the president and the faculty he decided to stick to his purpose.

One of the requirements for graduation is six hours of Bible study, under Dr. Henry Barton Robison. With some protest, the boy entered one of these courses. He felt that he knew enough of the Bible already and enough of New Testament history. Now he has changed his mind. No church college has a greater asset than Dr. Robison. With faith so keen and vision so broad that he comprehends the whole world, he inspired this boy with some of the zeal that sent his daughter, Miss Amy Jean Robison, to Japan to carry the gospel. Under such influence the boy volunteered for the ministry.

Culver-Stockton is a never-ending source of inspiration to me. I love every foot of her campus and every brick in her walls. She has given me my start toward a useful life. She has given me a new and steadfast faith in God and man. She has given me new friends and a home. For I was the boy who arrived in a strange town, there to start a college course, with fourteen cents in his pocket.

Paul P. Elliot.

Our Alma Mater

WE talk of equipment, of curriculum, of situation, of organizations; and yet many colleges equal or surpass Missouri Christian College in these. Then we speak of the spirit, and we realize that in this every school is unique. It is because of the atmosphere prevalent in Missouri Christian College that we are especially proud of our school.

Young people demand spiritual inspiration, but they also demand fun. Our school life at Missouri Christian College is bubbling over with the pure joy of living. Good clean amusements are abundant and very popular. Our activities prove that living in accordance with Christian principles implies all that is opposed to grieving, idleness, gloom, or boredom. With a glow of pleasure we think of our gay outings, humorous entertainments, and displays of inter-class or inter-organization rivalry. Each day seems to add to the attractiveness of life. We scramble for an exhilarating run on our beautiful campus; we laugh till our sides ache in the gayety of the dining-room; we gather in the parlor for a hearty sing at twilight; or we pray with new resolution at our inspiring chapel hours.

Constant contact with teachers and pupils of high ideals keeps us ever endeavoring to follow the great example of humanity, to whose service Missouri Christian College is dedicated. A school for Christ molding women for Christ, is our motto. From this atmosphere of consecration comes the type of womanhood that makes the world a better place in which to live; to institutions of this kind our nation owes much of its potency.

Ruby A. Johnson.

Carr-Burdette College

THE three years spent in this beautiful "Girls' Home,"—just like one big, happy family—the intimate companionship and helpfulness of teachers, the happy good times together, the loves and friendships formed, will ne'er be forgotten—for they will always be to me dear, old happy "school days." You ask, What do you do with yourself when you are not studying and reciting lessons?

Well, we have a big campus to play on and we go on hikes, and play tennis, and volley and basket-ball. We go shopping, have occasional recitals, musicales and plays, a Lyceum course, and on Sunday we go to Sunday school and church and Endeavor.

The first social event, after the girls all come in, is a wedding. Oh no—not a real sure enough wedding. Mr. "Old Girl" is married to Miss "New Girl." We have lots of fun and get mixed-up and acquainted and from that time on we are one family and there is no new girl or old girl. After this we have our big "open house" reception and we get acquainted with the townspeople and begin to feel at home in Sherman. Dr. and Mrs. Shelburne let us girls have "open house" once a month and invite our selected boy friends. Every Halloween we have a party when the big gym is decorated. Everybody wears masks and everything is spooky.

The day before we start home for the Chrismtas holidays, we have our annual college Christmas tree. The big tree is beautifully decorated and hung with presents.

And so on the school year goes until the plaiting of the May Pole, the commencement program, the delivery of diplomas, and the sad good-bys. But you must be in Carr-Burdette to appreciate its worth and to know what three years of happy school days may mean.

Jewell Williams.

Bringing Christ to South Gate

By LILLIAN F. ABBOTT

Miss Abbott is one of our experienced missionaries to China to whom the needs of South Gate are fully apparent.

"I AM come that they might have life and that they might have it more abundantly," were the words spoken by our Master almost two thousand years ago. But as one makes his way through the seething mass of humanity which continually pours to and fro in the narrow streets near South Gate, Nanking, he wonders where the abundance is and in what form it has come to these needy people. For ignorance, poverty, superstition, all foes to the abundant life, are evident on every hand.

Chinese children at work in the school garden, Christian Girls' School, Nanking

The streets swarm with little children, many of whom are unkempt, neglected, and dirty. One day as I was walking down the street, a girl of fifteen or sixteen stopped me and said, "I want to enter school." I told her where our girls' school was and then, as she hesitated, offered to take her over the following morning. Although the school was crowded to overflowing, she was admitted, and was thus brought under Christian influence for at least six hours in a day. Two decades ago it was practically impossible in China to persuade girls to enter school, even by paying them. Now when they are willing and anxious to come, shall they be turned away or neglected for lack of room and equipment?

You who have in mind a western school cannot realize what our girls' school at South Gate is like. It is on the rear end of a lot in front of which are the church, Miss Kelly's home, and the homes of several Chinese workers. It is the first floor of a two-story building, the upper part of which is used as a school for training Bible women. There is only one large room and two very small ones to accommodate the whole seven grades. There is no playground at all. It is especially fitting that we should have bright, cheery rooms, for the little girls are not always welcome in Chinese homes as are the boys. Only last spring when I asked the mother of a little girl of six the child's name, the answer was, "Too many." In reply to my look of surprise, she explained that when the baby girl came into the home, the mother was past forty and did not want the little visitor and so named her, "The one too many." The new building we hope to have will help such as these to come unto Him and learn of Him who alone can help them in the hard life which awaits the women of China.

Every child added to the school means another home to which the Christian teachers not only have access but in which they find a most cordial welcome. Twelve or fifteen years ago a brother and sister from a heathen home entered our school, where they heard the story of Jesus for the first time and in their childish way, carried the message home. The heart of the mother was touched and she came to us to learn more of the story. Later on she became a Christian, and is now one of our faithful workers. In calling in the home of one of our boys last year I began to tell the mother how God was our Father who loved and cared for us. "Oh, yes," she said, "Gwan Yu said that was what you were teaching him in school." Surely the children trained in our mission schools are among the best missionaries we have.

Up to the present time there has been no kindergarten in this part of the city. Many of the children of kindergarten age are left to the care of sisters and brothers only two or three years older. What impressions for good might be made during these years if we only had the place in which to care for and train them! This the new building will make possible.

Just around the corner from the South Gate Church is a street shrine which I seldom pass without seeing someone kneeling on the straw, praying to Buddha. A coil of incense burns continually. On the first and fifteenth of the month, the special days of worship, dozens kneel here in prayer. The front of the shrine is covered with signs which read, "He who asks receives." Although many of the worshipers are men, the vast majority are women. They are weary and heavy-laden and are seeking rest and peace from the only source of which they know. What is the church of Christ doing for these women? Education is the foe not only of ignorance but of superstition. The new building provided by the Golden Jubilee will make possible a school for these women where they may learn the way of truth and light. Heretofore the women have been given the rudiments of an education with special training in the Bible. The Bible woman of the future must be a woman of education and training if she is to have influence among the better class of women.

Last of all, the new building at South Gate will pro-

vide a home for our South Gate workers who, up to this time, have been obliged to live in Chinese houses. They have been willing to make the sacrifice required, but is it good business on the part of the great church in the United States to send out missionaries, support them while they are learning the language, and then compel them to live under such conditions that their health breaks down five or ten years sooner than need be? Some of our workers have lived in houses where by actual measurement the cracks in the walls grew larger from month to month. Others have lived where adequate rest at night was often impossible on account of the continual quarreling, gambling, or other noise of the Chinese among whom they lived. The fourth floor of the new woman's building, to be provided by the Golden Jubilee fund, will be used as a home for the South Gate workers. Above the noise and confusion which fill the streets they can have a home in which they will find peace after the stress and strain of the day, a home to which others may come for strength and comfort.

We Have Evangelized; Now Let Us Christianize

By ELMER T. CLARK

WHEN Christ gave the so-called Great Commission to the church he laid down the fundamental platform for all the legitimate activities of the kingdom on earth. The entire program of Christianity consists in going into all the world, preaching the gospel to every creature, and teaching them to observe all things that Christ has commanded. When the gospel has been preached to all men everywhere, and when all men everywhere are taught to observe, and do observe, the ideals of Christ, then the kingdom will be at hand. It will not come until that has been done.

We have gone about the first part of that program with commendable zeal, but we have sadly neglected the second part. The church has been diligent in preaching the gospel to every creature but she has been extremely negligent in teaching the people to observe all the commands of Christ. We have undertaken to evangelize the whole world, but we have not Christianized any part of it. From the standpoint of proclaiming the gospel to those who do not know it, the task of world evangelization is within sight, for at no distant date will there be no section of the earth where the gospel is not heard.

But we face another task, which is not a new one. It is the task of world Christianization. We must make this gospel which has been so assiduously preached lay hold on and control the entire social order and all of its activities and relations. This is the one supreme and outstanding challenge to the church and the Christian forces of this day. Any forward movement or any plan which may be projected for the extension of the kingdom, whether it be by the educational, missionary or other agencies of the church, must be projected from this angle and with this object in view. This truth is realized by the wisest missionaries on the field and the wisest leaders at home and one of the most promising signs of the present situation is that their policies are being thus shaped. This is in line with God's dealings with the church and the world in all Christian ages. From the beginning he has instituted a vast program of evangelization, after which there has been a halt while a process of permeation has gone on.

In spite of all our evangelization we cannot say that there is a single truly Christian nation on earth. We have reached the stage in our Christian progress when it is absolutely necessary that the message of Christ be made to permeate the entire social system and bend every department of human activity to the ideals of the Kingdom of God. Industrial relations, politics, education, personal and family life, business, amusements, religion, and all other social processes must feel the impact of Christianity until they are molded to the will of Christ. These, no less than the church, must become instruments in the onward marching of the king to the establishment of the Kingdom of God. God himself has made this our duty, and if it be ignored by the church he will further it through the idealistic culture which is beginning to prevail outside of the church.

Any forward movement in the ranks of Christians now must be on the basis and with the full recognition of this fundamental mission of the church in this century. If it be projected on any other basis, if an appeal be made to the world on any other platform, the movement will be superficial and doomed to ultimate failure. It will plunge directly across the entire current of Christian and international thinking and thus fail to electrify big souls and secure the support of big men.

This is especially true in the realm of Christian education. The very essence of world Christianization is the spread of Christian culture. The greatest duty of the church, as it faces the problem of taking the world and its social order for Christ, is educating the people in Christian principles.

This fact is fully appreciated by the missionary forces, and they have so ordered their program that the biggest missionary institution on earth, whether it be in the home field or across the seas, is the Christian school. When we speak of the great missionary enterprises the mind of the well-informed man reverts immediately to Robert College, to the Syrian Protestant College at Beirut, to the Hiroshima Girls' School, to the Kwansei Gakuin, to Nanking University and to the University of Tokyo.

This is a fundamental policy in furthering the work of civilization, for the new democratic movement which is sweeping the world will not of itself usher in an immediate millennium of peace and good will. Mexico, China, and Russia are democracies; but because their

democracy rests upon populations in which seventy-five to ninety per cent of the people are illiterate, these nations, so far from being civilized and peaceful, in reality menace the world. No democracy can succeed until individual people have been brought to a point of culture where they can bear the responsibilities of government, and we may easily see the risk which men will incur if they apply a theoretical system of democracy to a world in which more than half of the people cannot read or write a single word in any language.

The present democratic movement, which we cannot and would not frustrate, will end in disaster unless the church has the courage and aggressiveness to spread Christian culture everywhere. If the social order is to be Christian, it must rest on a firm Christian intellectual foundation. The old order of force intrenched itself behind a perverted biology and evolutionary theory. If the new order of love is to stand, it likewise must secure an intellectual basis. It is the province of the church to provide this basis, and the method by which it is to be provided cannot be by education of the few, but by inclining the minds of all the people.

In the process of taking the world for Christ, the time has come when we must make the message we have preached permeate the social order and control all departments of human life. This means that as we have stressed evangelism in the past we must stress education in the future. This does not mean losing the evangelistic impulse or turning aside from the work of saving men. It does mean, however, that Christian education must in the future loom larger in our plans than it has ever appeared before; it must become more and more the leading agency through which we will save the souls of men and extend the Kingdom of heaven throughout the earth.

Of course, Christian education means to the church infinitely more than the operation of its own schools and colleges. Avowedly and distinctly Christian institutions of learning conducted under the auspices of the church are certainly necessary. But it is none the less necessary to make sure that the elements of Christian education are carried by the church into those tax-supported institutions which, in the nature of the case, cannot show a distinctly Christian character officially. Greater and greater grows the influence of these universities; more intense must become the work of the church in connection with them. Fundamentally Christian education must run the entire course of life and embrace all the elements of Christian culture. It will transform the thought of the church and make every local congregation a teaching, no less than a preaching, agency. It will involve a thorough policy of coalition and cooperation between such agencies as the Board of Education, the Sunday school, young peoples' societies, and the local congregation. It must perfect a plan of operation whereby children will be pointed from the cradle to the Christian college. It is a mistake to approach the twenty-year-old youth, who has been reared in a home where there was little appreciation of education, perhaps, and under the influence of an idea that success is to be estimated in financial terms, and then present to him for the first time in his life the claims of Christian education.

The larger idea of Christian education will no doubt involve a considerable overhauling within the Christian college itself. Its main reason for existence is to be Christian, and when it falters in this respect it has forfeited its chief motive in life. It must not, indeed, be turned into an agency of propaganda for religion; its supreme test must always be an educational test. But, on our interpretation, the broader principles of Christianity are a fundamental part of the truest education and they must always be kept in the forefront. It is a cause of gratification that they are today receiving in the Christian colleges a better application and emphasis than ever before.

While the college must not be considered as an agency of propaganda, it is legitimate for the church to expect a large and conscious service from it. This service is the production for the church of leaders trained for its social and educational task.

Thus by the training of such workers, by a system of promotion which will keep education constantly before the church, by transforming the local congregation into a teaching agency, by directing the minds of children to the Christian college so that they naturally incline to it from childhood, and by cooperation between all the agencies working among Christians to the same general end, the church may be in a position to undertake the Christianization of the social order and fulfill God's will on earth as it is in heaven.

Japan Relief and Repairs

The following is an extract from a letter of K. C. Hendricks of Fukushima, Japan:

"Your expressions of sympathy and cheer in regard to the recent disaster have been most highly appreciated. I think we have never felt so close to you all at home as we do now. We can almost feel the touch of loving arms outreached to us with soothing power. We have not one doubt that you are doing all that the Master would expect of his own at such a time as this. My thought includes the brethren at large as well as the warm-hearted group of rope-holders at 425 DeBaliviere."

Up to the time of going to press the amount received for the Japan emergency and reconstruction is a little less than $20,000. The full amount of $35,000 asked for is greatly needed, and it is hoped that many other churches and individuals will at once send in their special offerings for this great need. These offerings, of course, should be over and above the regular missionary giving.

Is Your Church Well Nourished?

By LEILA AVERY ROTHENBURGER

THE word in medical circles today is vitamines and, in the ten years since its appearance, it has grown so mighty that it has slipped the confines of its own domain and has bobbed up in many other fields. My physician talks about vitamines; a pamphlet left at my door by a clever advertiser tabulates them for me; I go to my dentist and between jabs he rattles on about vitamines; the school nurse sends home with the children a folder setting forth the whys and wherefores of juvenile health and sprinkled through the pages is the word vitamine. I am interested in this brash newcomer in the realm of words, so I hie forth to the library only to find that but two books are procurable for the instruction of the lay mind. Why all this ado over three substances of as yet unknown chemical composition? Professor Harrow of Columbia University answers, "Because their absence makes life impossible."

There is an absolutely essential element likewise in the healthy growth of the church. The magical word here is not vitamines but missions. It is also a thing which we cannot see, but the presence or absence of its spirit may be detected at once by the condition of the church body.

Missionary element A is the pastor. Pity the church whose leader lacks a world vision or who is so engrossed with local problems that he pianissimoes the Judea, the Samaria and the uttermost parts. The pulpit that lacks a missionary spirit becomes the signpost of a mediocre and increasingly impotent congregation. Our truly great churches are missionary churches.

Missionary element B is the woman's missionary society and it is difficult to say whether it is equal to or greater than A in its vitalizing power. A well organized group of women meeting regularly for mission study should be one of the strongest factors for the well being of a church. When it functions properly it is the one organization that keeps abreast of the times religiously. The women who know most about our brotherhood, its origin and growth, its problems and successes, its personnel of supreme souls are those whose names are on the roster of the woman's missionary society. These are usually the workers of the church in its entirety. It is a common experience to find that when a big task of any kind is to be accomplished the women who "put it over" are almost without exception those who are under training in the missionary society and who in their hearts nurse the desire to have "His way known upon earth, His saving health among all nations." The woman whose brain can visualize and heart respond to a need in the jungle huts of Africa will not fail to see the task at her right hand. Many a church has been carried through years of discouragement and struggle by the persistence of its women who, finding strength in the study of humanity's needs, have refused to quit until the blessing came.

The giving in our societies may seem paltry, yet in the aggregate it has been worthy. Today we have the courage to say we *can* raise a million as a Jubilee gift. I believe a day is dawning in our churches when missionary education, so long confined to our women, will be given to our men. The method to be employed will not be that which for fifty years has brought our women slowly forward. It will be a quicker, more intensive, more pedagogical and psychological way but the result will be that purses will open and our stewardship will be a joint concern for man and wife and no longer manifested in fifteen-cent driblets. Our women will continue to be of inestimable value in carrying on until the entire membership comes under a program of missionary education.

We would laugh at the idea of a school without textbooks, of a citizen who tries to keep posted without reading the press and periodicals. Many missionary groups try to scrape along without material for mental and spiritual growth. One of the best expenditures of money is in regularly purchasing the best books and magazines in this field.

IN this Jubilee year we are stressing the accomplishments upon the mission fields. As I hear women presenting these facts I often reflect that no greater results have been wrought than in the local groups where woman after woman has learned to think more clearly, so to speak, to pray, to give expression to her best self in a way she at an earlier period would never have dreamed possible. Within the church the missionary society has accomplished what women's clubs have outside the church.

Missionary element C is the training of our young people. The doctors tell us that it is best for our bodily health to have daily "something fresh and green." Just so in the church! Circles, junior bands, Little Light Bearer groups, missionary instruction in the church school and young people's society pave the way for healthy church life. This element may not seem on the surface as vital as A and B. But without it the whole cannot thrive properly and some future day would find a weakening if this has been lacking. Some congregations otherwise strong are fighting stubbornly today to overcome a handicap because through a period of years this element was neglected. Churches now developing future leadership in all these units will hasten the time of saner stewardship if they take care that, after the junior period is passed, missions continues to be a discussed topic among its boys and young men. Let there be no gaps in your system of missionary training.

A Call to Citizenship

By MILO J. SMITH

OUR government is a representative democracy. We believe in selecting leaders to express our will and administer our laws. We rest secure in the confidence that the will of the people expressed in orderly procedure can be enforced by men who regard their oath of office as sacred. Generally this is true but occasionally there is an exception. And we, the citizens of the United States, face an exception in the enforcing of the will of the people as expressed in the Eighteenth Amendment to the Constitution. Paul said in his letter to the Ephesians, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth."

On the 16th day of January, 1920, the Eighteenth Amendment became effective as a part of our basic law. We had long awaited that day, the day when our boys and girls should be saved from the ravages of alcoholic liquors. Have we realized these longings? Only partially. I heard Chancellor Charles W. Flint of Syracuse University say the other day that it was a debatable question whether prohibition has benefited drinking conditions about universities. I could furnish other witnesses at the head of great educational institutions who are and ever have been heart and soul for prohibition who would testify as does Dr. Flint. We have failed to get all we desired when we were fighting for prohibition. Were these high hopes and aspirations impossible of realization? Emphatically, no. But we grew indifferent when we should have put forth a greater effort. The experience of the years since 1920 should convince us of that. In a great moral warfare, we must keep close to our leaders, to encourage them, to discover where our fortifications can be strengthened and to put the fear of God into the armies that oppose righteousness.

We have forgotten that eternal vigilance is the price we must pay for the establishment of every holy cause, and while we have slumbered the enemy has been entrenching himself and sowing the land with vicious propaganda. But it is not too late to make our stand and retrieve our losses. There are signs of promise. The hosts of righteousness in the United States are getting alert. The masses are becoming active. At Washington, D. C., October 13 to 15, not less than one thousand citizens gathered in response to a call sent out by Fred B. Smith of the Federal Council of the Churches of Christ. The purpose of the gathering was to discuss the task of enforcing law and to formulate a call to our citizens and to try to arouse them to definite action along some fundamental lines of procedure. The convictions and suggestions of the conference were registered through three committees, viz: a committee on educational policy, a committee on message to the American people and a committee on future policy and working plans.

This article cannot discuss all that these committees did but we call attention to two things. First, the committee on message made this statement and appeal. "A democracy has been truly defined as government by public opinion." On the people rests the ultimate responsibility for law enforcement. Public officials can go only as far as we will go with them.

Our final appeal is to the people of this country. Our homes, our schools and our universities must instill a respect for law into the hearts and minds of the youth of today who are to be the citizens of tomorrow. Our churches must preach the gospel of loyalty. Every liberty loving, law-abiding citizen must stand up and be counted when the supremacy of law is challenged. Silence is acquiescence. Propaganda must be answered by truth. Complacency must give place to a militant spirit which shall awaken the conscience of the country.

"This is my convenant, saith the Lord, that I will put my law in the hearts of the people and write it in their minds." Inspired by this promise we press on to achieve the realization of the aspiration of Lincoln that "Reverence for law may become the political religion of the nation." Second, the committee upon re-

RING out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the want, the care, the sin,
The faithless coldness of the times;

* * * *

Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—*Tennyson.*

commendations for future policy and working plans declared, "We recommend that the committee consider the advisability of making a nation-wide call that the second Sunday in January of the coming year be observed as Prohibition and Law Enforcement Day; that programs be prepared by churches and other organizations committed to the high ideals of Christian patriotism for the use of Sunday schools and young people's societies; that sermons be preached and united mass meetings held. Particularly do we appeal to the preachers and to all other religious workers without whom prohibition could not have been achieved and who are absolutely vital to its maintenance and perfecting."

Let one thing be kept clearly in our minds as we fall in line with this uprising among citizens demanding efficiency in the enforcement of law, that there is no desire to create new organizations but to stimulate and assist existing organizations to go forward. Let us be done with petty jealousy within the divisions of the army of the drys. We should use all our energy to visualize the need and focus our invectives upon the enemy. Fall into line with whomsoever leads most effectively in your community and swell the ranks. If no one takes the initiative, call the ministers and members of the W. C. T. U. together and inaugurate a movement; hold a mass meeting and call in the best prohibition leadership that is available. If you live in a college or university center, confer with the authorities of the institution and arrange for some capable person on the subject of law enforcement. There are always capable high-minded citizens in such communities who could bring a message to the student body which would start currents of correct thinking on this important theme.

This is a citizens' movement. It should not follow the stereotyped lines. The purpose of the effort is to arouse and provoke thought. Let the fires of Anglo-Saxon zeal be kindled and fanned to white heat. The bulwarks of government are threatened in this issue. Well did Bishop W. F. McDowell say, in an address at the Washington Conference, "The American people love liberty, they would fight and die for it." Some of them would do nearly anything except the one thing necessary to secure and preserve it—observe the prohibition laws. For there can be no liberty except liberty based upon law, upon law secured by orderly and proper process and obeyed everywhere and by everybody. We cannot deceive ourselves. *We are in a fight today,* not for an individual measure but through a particular issue, for the very existence of the constitution, of the union, of the government.

A mighty evil, mad with its own power, purple with its own defiance of right and law is doing its worst to destroy civil liberty, religious freedom, order under law and the security of any right under the flag. For if lawlessness at this point be not destroyed it will destroy obedience to law at all other points and with it the very nation itself.

This sentiment expressed by Bishop McDowell was the note most frequently sounded in the Citizenship Conference which met at Washington. Such leaders as Governor Pinchot, Senator W. E. Borah, W. J. Bryan, Rabbi Wise and a host of others felt that we face a critical situation. Therefore the conference has issued a call that on Sunday, January 13, 1924, every pulpit in the land dedicate the service that day to the consideration of the exigencies confronting us.

The declarations and resolutions of the three committees of the Washington conference, together with the declarations of the governor's conference and a seven-fold statement by President Coolidge as to what is needed, are available by sending to the Board of Temperance and Social Welfare, 821 Occidental Building, Indianapolis, Indiana.

Education Day

JANUARY 20, 1924

THERE are certain days in the missionary calendar which we like to observe in our churches and Bible schools: Foreign Missions, Home Missions, Childrens' Day, Christmas, and others. The first of these special days for the new year of 1924 is Education Day, which comes the third Sunday in January.

On this day the needs of our colleges and the great work which they are doing to produce lay and ministerial leadership for our churches and the whole work of the kingdom are set forth. On that day also it is requested that all churches not using the budget system should take an offering for this holy cause. Even in churches which are using the budget system the day may be used profitably for informing the people concerning the work and especially for seeing that the Sunday school makes a worthy contribution.

Nearly all of our colleges are crowded to the limit with students. The increase in the number of those preparing for definite Christian service is the largest in many years, perhaps the largest of any in our whole history. The endowment campaigns in which our colleges have been and are engaged are succeeding magnificently. The advance in the current offerings for the cause of Christian Education has been very marked in recent years.

The Board of Education, to which at least a part of this revival of interest in education is due, is seeking by every possible means to bring the colleges and the churches closer together; so that each will understand the other, so that they will come to see that without each other, neither can prosper, so that the church may know that without the college it will become leaderless and the college may know that without the church there would be no reason for its existence. Education Day offers a magnificent opportunity for the cultivation of this mutual understanding.

A Challenge from the Mission Fields

By RAY E. RICE

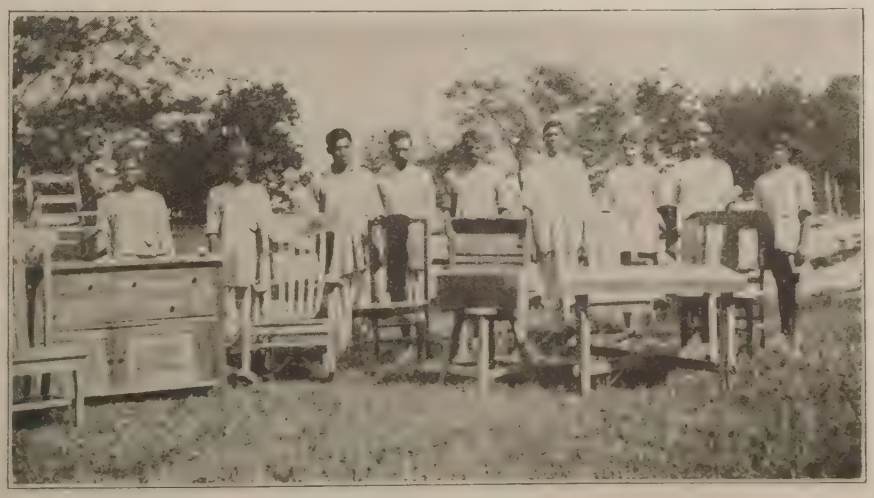
"GO ye therefore, and make disciples of all nations, baptizing them * * * and lo, I am with you always, even unto the end of the world." What a commission! What a challenge! It is the foundation of our great missionary program and after working by it these many years, magnificent and glorious is the harvest being reaped.

The question is sometimes asked: "How long would the churches on the mission fields survive if the missionaries came home?" In the midst of sin and heathenism the fittest will survive. We are building for eternity. Our missionaries baptized 3,331 converts last year. This is two hundred more than in 1922. The native churches in India, China, Japan and the Philippine Islands have struggled to hold their lines during the political upheavals going on in those lands. There has been much anti-foreign propaganda. The ignorant people have been frightened with lies. But that same great obedience to the command of our Lord which has impelled many to go tell the story has rooted itself in the heart of the native churches. We help them to help themselves.

The only excuse for a mission or a church is to evangelize. With this great passion burning in its heart, the genuine church planted out on the far distant field is responding. It is sending out missionaries of its own.

The great wave of evangelism that is sweeping our home churches these days is being felt on the foreign fields. Our missionaries are stressing evangelism as never before. This is a real contribution from the home church. The main drive is not for numbers. We are building good solid substantial churches on the mission fields. These churches, with this fire of evangelism, are the ones which are making the greatest contributions. Money and life are being given.

A good example of what a well established church is doing is found at Pendra Road, India. The church there supplies all funds for the running expenses of the school except the teachers' salaries in the grades. This includes repairs, books, teacher in the day nursery and a community nurse. Medicines are paid for by the church. Stewardship has been kept before the members and the missionaries are expecting to have a band of tithers soon.



Young men and furniture, products of the Damoh workshop. Under the leadership of five trained workers about seventy-five boys receive practical training every day.

From the beginning of the orphanage at Damoh, India, the boys have learned to work at a trade. Just now some seventy-five boys are doing manual training work. Boys who were trained at Damoh are the teachers. This workshop means much to the Indian church. Our boys are going out to become home builders. Their trade enables them to take places of influence and leadership. They are laymen of the church in India. They are in great demand as Christian carpenters. They are constantly testifying among the villagers. They support their families and contribute to the church. The laymen of America are challenged by what these men are doing. What the laymen of India are doing is indicative of the progress in our other fields.

The total receipts from the ten different foreign fields where the United Christian Missionary Society forces are at work amounted to $268,995.54 last year. This is a decided increase over the offering of the previous year and offers a challenge to the churches at home. The cost of maintaining a staff of workers at home in the foreign department and of promotional work and printing was about $156,000 last year. Yet the natives on the foreign fields for whom this work was being done paid in fees and offerings more than one and a half times that much. Can we fail to give as much, according to our means, as these newer Christians in distant lands?

And not only are they giving to help themselves, but the spirit of Christ has broadened their sympathies and stretched their heart-strings until they, too, are burning with the missionary zeal to do for others. It is the Golden Rule at work. The India Christians wanted to give to the Armenians during their trouble. The Christians in Jamaica, who had suffered from earthquakes, immediately raised money to be sent to help their brothers in Japan. Chinese Christians were quick to raise funds to send to the Japanese. Those who have been in need can sympathize the more with those who suffer.

The receipts from the foreign fields have encouraged us to do greater

things. We have heard the cries and calls from afar and have enlarged our budgets to meet the needs. The home churches must keep faith with their newly planted churches. They cannot be deserted. The clarion call is "Go Forward." We cannot retreat. We must accept the challenge. We must set goals for greater evangelism at home if we expect our brethren out there to baptize more in His name. We must measure up in our stewardship if we are to be examples for the new followers of our Savior. The challenge is clear and strong. The churches of the homeland must give themselves more unreservedly to evangelism and stewardship. Nothing short of a spiritual awakening for the evangelization of the world will be sufficient for the present hour of need. We must get under the burden of the missionary program in a more serious manner. We must accept the great commission of our Lord as an individual responsibility. We must pray and pay. "It must not suffer loss."

Housing the Homeless Child

IN this day of dreams and visions of a perfected future, there is nothing more challenging to our forward looking interests than the lives of destitute children. As citizens of tomorrow they demand thoughtful attention. Their future lies with us. It is a responsibility of tremendous scope.

The Cleveland Christian Home has but one mission, and that is to give the homeless, helpless child a chance. It receives full orphan children, half orphan children needing aid and care, and children who must be rescued from vicious parents. It boards those who have need of temporary assistance and have a living parent. It places every child as soon as possible in a Christian family home, and children that for any reason can not be placed are kept in the Home, sent to the public school and given vocational training. In its work for children it asks no question about the religious affiliation of parents. Its one thought is the child's welfare.

The Cleveland Home was opened as a private enterprise in 1900 in one of the poorer, more crowded sections of the city. After two years of fitful, uncertain existence, with its rooms crowded with needy children and with many others crying for admission, it was about to close its doors. In 1902 members of the Christian Church came to the rescue. With a desire to give the Home the largest possible degree of stability and permanency, it was affiliated with the National Benevolent Association, and that affiliation has been maintained through the years.

In 1905 a fine old residence at Bosworth Road and Lorain Avenue, on an elevation overlooking Lake Erie and surrounded by six acres of yard, lawn and fruitful garden was secured. The old residence was remodeled and has been used ever since as a home for the children. The location is ideal. It is two hundred feet above the level of Lake Erie. It is free from the smoke and noise, and it has abundance of fresh air and sunshine. Schools and churches are near.

The ministry of this Home has been wonderfully fruitful. Approximately 2,000 children have come under its influence and have passed out to take their place in the world. These children have been gathered from over the entire Lake region. They have frequently been received diseased and starved in body and mind. They have been placed in Christian family homes. They have been returned to their places in society clean, healthy, normal young men and women. Their record in school and Bible school has been above the average. Many of them have grown to manhood and womanhood and taken their places among the most substantial citizens in their respective communities. In the office of the Home a service flag with eleven stars, testifies to their patriotism and devotion to their country in the time of need. One golden star tells the story of the supreme sacrifice made.

The one great imperative need of this Home is a new, modern building. The old residence has long since been outgrown. It no longer worthily expresses the interest and devotion of its consistent supporters. Its capacity was never equal to the need. It has been necessary to turn children away constantly since the day it was dedicated. When it was opened we were able to serve about seventy-five children. In the course of the years the standard of living and service have gone up. The Home has sought to keep abreast of public sentiment; indeed, it has sought to lead. It is operating under state inspection and with state approval and commendation. By state enactment our present capacity has been limited to a maximum of fifty children.

Few things are more pathetic than the widowed mother, left to provide for a family of young children. It is hard enough for a woman to make her own way in a world not too friendly. The problem is tenfold harder when she has a baby in her arms and two or three children clinging to her skirts. The Cleveland Home, with a modern building, will be able to render temporary aid to scores of worthy women left with the unequal task of supporting a family alone.

Plans for a new building have been adopted. They provide for a building that will accommodate a total approximating 100 children; one that is perfectly adapted to the modern, scientific care of children. It will be practically fireproof and simple yet ornate in appearance. It will be a credit to the city of Cleveland and the entire constituency. These needy children of the great Lake region are God's children. They are the wards of the whole church, merging all that is incidental and accidental. Let us unite in supplying this great fundamental need. Surely God will reward the spirit of unity and tenderness with the blessing of success.

Gleaners and Gleaning

By JESSE M. BADER

Mr. Bader, of the United Christian Missionary Society, is Superintendent of Evangelism among the Disciples of Christ.

THE day of better and more intensive evangelism is upon us. As surely as the sun's rising is heralded by the glimmering of the dawn and the tipping of the clouds with gold and scarlet, so the coming of a new day in evangelistic purpose and passion is being announced by signs which the ardent lover of Jesus Christ cannot mistake.

For four years now the Disciples of Christ, the world around, have been observing the pre-Easter season as a time for special emphasis on evangelism, culminating on Easter Sunday. In the program, personal evangelism has been stressed through the slogan "Each One Win One." Many thousands in the churches during the last four years have been prepared by special study for the work of personal evangelism. The results year by year have been larger and more heartening. The figures, so far as reports can be secured, have been as follows:

1920—1943	churches	reported	50,518	additions
1921—2234	"	"	64,057	"
1922—2177	"	"	64,945	"
1923—2412	"	"	66,089	"

The pre-Easter evangelistic program in each church should be greater during this next year of 1924 than any other pre-Easter campaign thus far, since the evangelistic fervor is higher, the zeal more intense and the churches are better informed about the plans and purposes. This year the pre-Easter campaign begins New Year's Eve. The count of additions to the churches will begin then. The preparation of the churches should begin at this time also.

There are special seasons of the year when it is easier to reach and win folks for Christ than at other times. This might be termed "seasonal evangelism." The days just preceding Easter with their thoughts of Gethsemane, Calvary and Easter project a spirit and create an atmosphere in which it is easy to do evangelistic work. Leaden steps and dull spirits at such a season and in such an atmosphere are out of harmony with the thought and challenges of the hour.

The pre-Easter campaign offers and affords opportunity for a full-rounded evangelistic program. A number of factors go to make up the success in soul winning and in bringing a worth while culmination on Easter Sunday.

The Seed

Jesus said, "The seed is the Word." He also said, "My words are spirit and they are life," and "Heaven and earth shall pass away but my word shall never pass away." The seed is put out in coverings of verses, in large groups of chapters and still larger groups of books. We cannot improve the seed but it is for us to sow it with a lavish hand into the heart-soil of humanity.

The Bible school is the greatest agency for the work of sowing the seed in the heart of the youth and adult of the land. Some seed is for broadcasting; some has to be drill-planted. "Line upon line, precept upon precept" is the method that brings best results. The Bible school places emphasis upon drill-planting as it brings the seed and the soil together.

The Sower

"The sower soweth the Word." The seed must be sown. No one has any right to expect a harvest in the kingdom without sowing the seed of the Word any more than the farmer has a right to expect a harvest on his farm without planting the seed. This work of sowing the seed is the high task of the teacher, the parent, the evangelist, the superintendent and the pastor. In this pre-Easter period every disciple should feel keen responsibility as a sower of the Word. Results can be secured by sowing the seed through Christian literature such as books, tracts, missionary leaflets and religious papers.

The Soil

In the parable of the sower, which might be termed the "parable of the human heart," Jesus pictures four kinds of hearts—the unprepared heart, the preoccupied heart, the superficial heart and the normal heart.

Much patience and faithfulness in sowing the seed into the heart soil of youth yields lasting returns. Professor Walter S. Athearn of Boston University states that the period of greatest frequency for uniting with the church, among the Disciples of Christ at the present time, is between twelve and thirteen years of age. Twenty years ago, according to Professor Coe, the period of greatest frequency for uniting with the churches was sixteen to seventeen. In other words, the period of greatest frequency now is about four years earlier than it was a quarter of a century ago.

It is significant that one-fourth of all the members

now coming into the churches of our brotherhood join before they are eleven years, two months and seven days old; one-fourth join after they are twenty-one years and three months old; fifty per cent join between these two dates.

It can be truthfully said that if young people do not unite with one of our churches before they are legally old enough to vote, the chances are three to one they will never join one of our churches, or any other church for that matter. "Those who seek me early shall find me."

One of the most important tasks of the soul-winning program is the gathering of a live prospect or responsibility list of those who should be won to Christ by Easter Sunday. This list can be secured from the Bible school, cradle roll parents, "brothers-in-law" of the church, those who attend but are not members, and in fact anyone in the community who is not a Christian, for after all they are prospective disciples of our Lord.

Sunshine

Before you can have a harvest on the farm you must have the warm sunshine of a whole summer. The Christian should radiate sunshine and good will in his work with the soil and the seed. He must be an optimist. His heart sings as he works. The task of winning others to Christ must be done with a smile of hope and a joy of faith. At the Mount of Transfiguration Christ's disciples said of him that "He was transfigured before them and his face did shine as the sun and his raiment was white as the light." The gospel transfigures the countenance and the spirit of Christ shines forth in the face. Every worker in the kingdom should carry the gospel of sunshine to those they seek to win to the Christ of happiness, peace and joy. The work will not be easy and many of the burdens will not be light but it should not be forgotten that sunshine is necessary to the harvest no matter how difficult the work. It is the business of the Christian to reflect worthily and correctly the light of the "Sun of Righteousness."

The Sickle

Jesus said, "Say not ye, there are yet four months and then cometh the harvest. Behold I say unto you, lift up your eyes and look on the fields that they are white already unto harvest." Again he said, "The fields are white, pray ye therefore the Lord of the harvest that he will thrust forth laborers into his harvest."

There are many effective plans and methods that can be used to gather the sheaves of the harvest. Many churches will plan a special evangelistic meeting of one or two weeks culminating on Easter Sunday. Others will follow a new plan of a week's evangelistic meeting without any revival services at the church in the evening. Such a plan was carried out with unusually successful results by the writer and the First Church, Springfield, Illinois, November 18-25. The pastor, W. F. Rothenburger, had prepared a splendid prospect or responsibility list of 300. Fifty-four members of the church were selected to do the personal evangelistic visitation each night that week in the homes of definitely assigned prospects. These workers came to the church each evening for supper and conference from 6 to 7 o'clock. After the supper, reports and a brief prayer period, they went out as the seventy were sent, two by two, into the homes of the community. Each team made an average of three calls each evening. When the workers secured the promise of a prospect to unite with the church on Sunday, November 25, he or she was asked to sign a card pledging themselves to be present and to take their public stand for Christ and the church. As a result of this one week's evangelistic visitation 450 calls were made and about 400 personal interviews were held. There were 123 decisions for Christ and the church in one week's work. The members of the teams received a wonderful blessing from the week's visitation and personal interviews. Only three decisions were from the junior department of the Bible school since most of the boys and girls were already members. The whole expense for advertising, prospect cards and other literature was about $75.00.

Another effective method for harvesting and gleaning in the fields, that may be carried out during the pre-Easter season, is the county-wide simultaneous evangelistic campaign such as has been tried out in Daviess County, Indiana, Washington, the county seat, Nodaway County, Missouri, Maryville, the county seat, and the city-wide evangelistic campaign as conducted by the four churches in the city of Little Rock during November.

Sheaves

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Sheaves are gathered one by one and this is always with rejoicing for the harvest time is always a happy time. The song of the reapers is always in the major key. The sheaves are individually handled and the most effective method for reapers to use in the whitened fields today is the same method that was most effective in the New Testament times; of the many methods and plans which may be used to gather in the harvest in the 1924 pre-Easter "Each One Win One" campaign, the most fruitful is the individual method.

Everywhere the personal element in the work of the pre-Easter campaign should be emphasized whether in revival meetings, regular Sunday services or whatever other method may be used for gleaning and gathering the harvest. Easter should be a climax day begun with a sunrise prayer service in all mission stations in the far fields and in the churches here at home. A day begun in prayer cannot help but end in victory. Let the whole line advance into the rich harvest fields which are everywhere about us.

Go, then, even weeping, sowing for the Master.
Tho' the loss sustained our spirit often grieves;
When our weeping's over, He will bid us welcome.
We shall come, rejoicing, bringing in the sheaves.

Getting Men Ready to Preach

By HARRY D. SMITH

After notable success as a pastor, and because of that success as well as other unmistakable prerequisites, Mr. Smith was called to Phillips University, Enid, Oklahoma, for the specific work of training men to preach.

PREACHING the gospel is the greatest business in the world. This is declared by facts as obvious as they are impressive. It is declared, for example, by the fact that more of the truly great of nearly two millenniums are found among preachers of Christ than are found among the men of any other group. It is also declared, for example, by the fact that the moral and spiritual effects of Christian preaching felt during this same long stretch of years have been more mighty, and immeasurably nobler, than those attributable to any other religion, or to any mere moral code. And, once more, it is declared, for example, in the greatness of the gospel itself—that is, in the greatness of Christ.

It would seem to follow from the greatness of Christian preaching that preparation for it should be the most adequate made for any work to be done by men. This appears to be so utterly reasonable as to make comment of any sort useless. But there have been for ages, and are now, some quite respectable Christians who question it. Their view has been and is that the ministry of the gospel is God's enterprise, and that he will prepare men to conduct it without much if any use of recognized agencies and processes of teaching and training. Let me insist that this view is not that of unlettered and unintelligent persons only. In such a case it were perhaps negligible. But scholars themselves, from age to age of the church, no less than illiterate zealots, have held thus. Moreover, a very little care will enable us to understand both the learned group and the unlearned one.

We should note first, I think, that certain parts of Holy Scripture are understood, sometimes by only one, sometimes by both of these groups, in a sense unfriendly to ordinary educational disciplines as means of preparation to preach. Among such parts are those in which Paul warns lest Christians be made spoil of by the philosophy of a teacher, and declares that the world by its wisdom did not know God; and those in which Jesus himself repudiates the teachings of Scribes and Pharisees, exults in the superior understanding of his own disciples, and bids them have no care beforehand as to what they shall say to authorities who shall call them in question on account of the gospel, since the Spirit of God will guide them then.

And we should note how the sense in which these parts of the New Testament are understood tends to be confirmed by two or three observations and reflections which, soon or late, force themselves upon every thoughtful Christian. To begin, who has not observed the man who, somewhere in the course of his preparation for the ministry, had lost the sense of mission without which no man can be a good preacher of Christ? And this, let us mark, through no heresy of teachers such as we are wont to decry. The man had become more interested in learning than in life—instead of a passion for his tasks he had grown a taste for his tools. Such a man we are apt, in certain moods, to feel is an unanswerable indictment of schools and all regular means of training for the ministry.

And then we cannot fail to observe those men of the pulpit who have been denied scholastic training for their work and are, nevertheless, mighty for God. How they vivify by contrast with the pedant the mood to censure the processes which seem to us to have made him! Besides, we easily include in the roster of the unlettered great of the pulpit all the apostles except Paul, and all the other New Testament preachers of note except Apollos. And, of course, there are those who acclaim Jesus most of all as an example of the divine contempt for that human institution named the school.

And then we reflect that men by learning come very far short of desirable knowledge and wisdom. In fact, the practically unfailing mark of culture of the highest type is a certain deep and wide humility which says: "We have but faith, we cannot know."

Thus, I say, we can understand, though we may not agree with, those who oppose education for preaching.

WHAT might be said in reply to these observations and sentiments of those who are opposed to the higher education of candidates for the pulpit would make a book. However, it seems to me a reply at once summary and satisfactory is at hand.

First, what Paul said of philosophy and the wisdom of the world, even if it were all we knew of his attitude toward training for the ministry, could not be fairly construed as favorable to the view just set forth; for the greatest teachers in schools of higher training in all ages have spoken and written in the same vein. In a word, Paul is in these expressions at one with the masters of education. That is, in them he illustrates and seeks to inculcate intellectual humility.

But, in the second place, these words of Paul are not all he has said of preparation for the ministry. The things of the gospel he bade Timothy "commit" "to faithful men who" should "be able to teach others also." Timothy himself was to be "diligent" and read, that he might handle "aright the word of truth." The apostle clearly does not expect a divine afflatus to make obsolete for candidates for the ministry the educational process. They are to learn and be taught as are those who prepare for other ways of life. If one should note that Paul recommends no college or university as a place of training for the ministry, a reason for his omission to do so appears in the fact that he and the

other apostles and his and their most competent associates constitute the only teaching staff in his time capable of giving courses in Christian theology.

In the third place, what Jesus said in supposed disparagement of higher education is not fairly interpreted in that sense. Jesus, in cleansing the Temple, rebuked the rapacious and worldly priests of his time; yet nobody supposes that, in this, he repudiates all priests and all priesthood. In this act, Jesus also implies a censure of the civil governors among the Jews of his day; yet no one supposes that Jesus is thus attacking rulers in general or the state as such. Now when Jesus attacks certain groups of conspicuous Jewish teachers of his generation, why should we think that, in doing so, he attacks great schools and great teachers in general? The truth is, it is as hard to find on the lips of Jesus a word of disrespect for higher education as it is to find there a like word for the family, for the law of Moses, or for the state. As for the notion that divine contempt for regular educational processes is expressed in the fact that Jesus had so little contact with schools as a learner in them, it is, I think, sufficient to reply that it is a part of the evidence for the uniquely divine character and mission of Jesus that, with a minimum human equipment, he should have lived the maximum human life.

BUT the two most impressive of all the facts which bear upon the matter of how Jesus thought of education are these: First, he himself was a teacher. The Gospels, as we read them, do not let us forget this. He was the greatest of all teachers—a teacher of teachers, in the days of his flesh and until now. His apostles, whom so often we carelessly speak of as uneducated men, he himself taught, sometimes both day and night, for three years. It is safe to say that men were never more intensively trained for any enterprise than these were to preach the gospel. They were the subjects not only of higher education, but of highest education. The guidance of the Spirit? Yes, they were to have that. But it was to consist chiefly, so Jesus seems to say, in ability to remember in the nick of time what he had taught them. Here, then, is as little repose in a divine afflatus as a substitute for ordinary processes of learning as we found a while ago in Paul. The second fact to which I just alluded is that when Jesus chartered his church he gave it the form of a school. Its function, he said, was to make learners and teach them. So far, then, as it is a matter of human agency, the Christian conquest of the world as conceived by Christ is to be achieved by teaching.

In the fourth place, the pedant is by no means always chargeable to the school. He is more often than not a natural development of something unvital and unmanly in his own soul. The educational process has merely made conspicuous the saplessness which had else issued in the inevitable dry-rot in some unnoted crack of the world of men. The sense of mission which he once had was galvanic. It would have passed outside the school as it passed inside it. The school in brief is to be blamed for his shrunken and shriveled soul about as much as the lapidary's wheel is to be blamed for the texture of the stone it smooths. Or, if one should prefer a figure which more relates education to life, I say that this man is about as much a fault of the school as a weed is of sun and shower.

In the fifth place, the supreme preachers of every age, from that of the apostles until our own inclusive, have been men of the school. If by any chance, one should be right in believing that there is an exception or two to be made to this statement, the fact could not make it other than a most impressive rule. How the rule holds may be easily tested by each of us. Let each set down the names of some sixty preachers, one for each generation of Christian history. Let, of course, each name, to the best of one's judgment, be that of the greatest preacher of his time. And then let us note how many and which of these had not the discipline of any school or teacher of higher learning. We will find that Paul and the rest down to and including Alexander Campbell and Henry Ward Beecher were practically, if not absolutely, all men who had received such discipline. This exercise thoughtfully used by any unbiased person cannot fail, I believe, to establish, if it be not already established, in him, a clear and sure sense of practically necessary relation between higher learning and the most effective preaching of the Word.

In the sixth place the notion of a highly trained few to direct the activities of the relatively untrained many in the pulpit is objectionable on several accounts. It looks in the direction of a superior and an inferior clergy. It affronts thus the growing spirit of freedom and equality in the church. It violates this spirit in the New Testament. It travesties the genius of true democracy in the suggestion that a minister in order to be popular must be uncultured. It justifies thus the bitterest assault ever made upon democracy in church or state: viz., that constituted by the teaching that democracy levels but levels down. Whosoever adopts it breaks step with upward-marching men and, in the name of democracy, repudiates the highest democracy, which is that of Christ who calls no man down to ordinary levels, but, instead, calls all men up to God.

BUT the notion that some mighty preachers would have been largely, if not wholly, spoiled by the school is persistent. Sam Jones, Billy Sunday and Dwight L. Moody are apt to be cited as cases of men who would likely have suffered loss of power through training in college and university. How anybody can know that they would have done so, I cannot at all surmise. Among the things which I know, and which obviously bear upon the point in question, are these: Mr. Moody was a lover of scholars, and sought their aid in his enterprises. He was also a founder of schools. And he was the greatest, let us not forget, of these three in both the width and the depth of his appeal to his fellow-men. But, that the power of a preacher to appeal to folk in general is dependent no whit upon his unschooled condition is vividly seen in the many such men of the pulpit

as Antony of Padua, Bernard of Clairvaux and Whitefield—men at once trained after the best scholastic traditions of their respective times and lands and immeasurably popular.

In respect, then, of getting men ready for the pulpit, these things unmistakably stand forth. The work of preaching is such as calls for the best and utmost in any man. The gospel is learned as other things are and teaching of good quality facilitates learning it as such teaching facilitates learning anything else. Men cannot become proficient in the knowledge of the gospel without special study under especially capable teachers.

Colleges and universities are not, however, the sole human agencies in forming efficient ministers of the Word. I know that good homes, especially good mothers, have played a great part in making preachers. I know that congregations, Sunday schools, and Endeavor societies and other local groups of Christians have done the like. I know that in some cases teachers in primary and secondary schools, public and private, have had a not feeble hand in this high task. What therefore I now urge is only this: that no planting in the soul of the man who is to preach the gospel by any or all of these is apt to come to its noblest fruition except through the atmosphere of great schools of the highest grades.

The atmosphere of a church school should breathe night and day and in all seasons and centuries the spirit of service to the church. The state school likewise is founded by the state to serve the state. This, of course, is not to say that the state school may not and does not serve the church, or that the church school may not and does not serve the state. It is merely to say that the primary functions of church schools on the one hand and state schools on the other, while not necessarily divergent, are different; and efforts to perform these different functions make different atmospheres. And need I add that of all the factors of the culture of a human soul perhaps none is so utterly and resistlessly powerful as the subtle and more or less indefinable complex of forces which is named spiritual atmosphere. As the air, varying in temperature and humidity from region to region, gives to every place on our planet its peculiar plants and animals, and thus and in other ways dictates, in part, the type of life to be lived in that place even by human beings, so this other and finer atmosphere governs mightily the spirits of men.

As for the notion that whatever religious thought or plan of life cannot flourish in any particular place should be let languish and even die, it seems to me to be absurd. It seems, indeed, to be one much akin to the view of one who should say, "Those crops which will not grow in the Sahara, or in the Arctics, or on Pike's Peak should not grow at all." Is wheat less rich in nutritive qualities because it will not grow on a ledge of granite? or bananas because they do not flourish in Labrador? or cocoanuts because they are not native to Alaska?

And as for the thought that a Christian people can profitably depend for trained preachers upon other schools than its own, it is hardly less unwarranted than the disposition to rely upon the state school to furnish a sufficiently numerous and suitably prepared pulpit. If a people has a right to a separate existence, that is, to be a people, then it is in duty bound to express in the best way open to it that which makes it such. Now the history of the church shows that the thought or system for which any people stands is most easily and widely spread abroad and made a part of human life through the adequate preparation of its leaders in schools of higher learning strongly committed to its own interests. If a people has nothing of truth which it deems worth expression in great colleges and at least one great university, its critics will, with justice, doubt that it has any reason to be at all.

And what shall I say of the belief of some that the school of the state is more efficient than that of the church? Simply this. In certain matters it is true that the state, on the average, prepares more thoroughly. But in all matters which stand immediately and most vitally related to human life, whether individual or social, the church, with relatively scant equipment and material support, excels the state. To satisfy oneself of this one has only to call the roll of the foremost men in American public life, requiring each one to answer with the name of his Alma Mater. One who does this finds that the church has out of all proportion to the number of its teachers and the value of its material resources supplied men here in America for all the places of influence and power in school, journalism, literature, politics and distinctively Christian enterprises.

I SALUTE the schools of our people. I salute those that get men ready to preach. I salute their founders, their administrators past and present, their teachers of all periods of their history, their students of both yesterday and today. Most of all I salute those men of our schools of whatever day who have been poor to the point of penury while they have wrought, thinking through those they were training to help make all men rich. I salute the successes we have achieved in our schools for the training of preachers. I salute our failures there, and they have been not a few. I salute them for I know that they will find grace in us to learn from them. We have failed again and again through our stinted support both moral and monetary. We fail thus now on perhaps every campus of our people to do what we ought to count it a joy to do. In some cases we might have twice the present numbers at school. But we lack housing, and we have not teachers enough. With more teachers we could do better teaching; also we could write more of worth to our people and others. And I salute those men of means who of late have made such gifts to some of our schools as have set them in positions of new power to do their holy work. I salute those who with equal generosity have made lesser gifts toward preparing men for the ministry. And I salute all our people. God grant them yet greater schools—greater alike in scholarship and in faith! So shall we have more and better preachers of the gospel.

Are We in Danger of
Education Without Religion?

By S. B. BRADEN

Mr. Braden is Dean of the Bible Chair at Kansas University, Lawrence, Kansas.

"I CONSIDER the state school the greatest mission field." So wrote one of our successful pastors recently called to the leadership of one of our state university churches. This man had previously regarded any serious discussion of the question as mere propaganda. Brought to face with the situation squarely there was a quick recognition of an uncultivated field possessing tremendous resources.

The conviction soon grows upon any religious worker at these great centers of learning that the church can ill afford the neglect of this important field. In fact the church does so only at a tremendous cost of potent leadership. "Who's Who" is constantly reminding us of the high percentage of university as well as college graduates who today lead in American thought and life. There is no question but that this condition will be more increasingly true. That this leadership should be Christian is evident, not only in the light of the deluge of blood and tears through which we have just passed, but in the face of the tremendous demands for a better day.

A labor journal carries the following sentence: "Our purpose in promoting labor colleges is that labor shall have an adequate leadership in the new era." Unionism is not leaving its cause to the chance of circumstances. Labor leaders have a conviction that different standards of labor and life are in the making. The Labor college is proof of their determination to make the most of the change. By the same token, the church must see to it that all education must be so directed as to make its largest contribution to the Kingdom of God. The one time "Queen of the Sciences" must not be allowed to be a suppliant beggar at the gate. Chanting misereres about "hotbeds of infidelity" gives poor comfort to the student in the throes of doubts.

A student recently called our attention to a magazine article on *Incipient Unbelief* with the added observation that, "The diagnosis is correct." The writer of the article contends that the student in danger of losing his faith is being a victim of mental indigestion; simply a case of partaking more heartily of highly-seasoned intellectual food than the student is capable of assimilating. The situation is real, and wise is the church today in providing the mental and spiritual clinic to give proper intellectual and spiritual guidance. The outlook is encouraging. University leaders are welcoming "Foundations" and "Schools of Religion" on the campus. University credit is being given for stipulated courses. We are already past the experimental stage. It is being demonstrated that religion can thrive in a critical atmosphere.

The state school also offers a big opportunity in the way of evangelism. In saying this we are not confessing that the university student is making a rapid glide down the broad road. In fact it is doubtful whether spiritual mortality is as high at tax-supported schools of learning as elsewhere. The University of Kansas is typical. Seventy-five per cent of the students who come to this institution are either church members or have some church preference. Of these, 78% come from Christian homes. The evangelistic task then is that of conservation rather than that of conquest. A recent editorial in one of our religious papers is to the point: "It is rather an obvious maxim that it is not what you earn but what you save that makes you rich; not what you learn, but what you remember that makes you learned. The same thing is true of the church. It grows strong, not by reason of the members it gets, but by those it holds." This is strikingly true of the university student. A former president of one of our great universities once said, "What happens to any student between 6 P.M. and 6 A.M. is as important to his education as his experience in classroom and laboratory. It is especially true of the university freshman student. He comes to the university with high ideals and an ill-seasoned body, an immature mind, an anarchistic spiritual attitude. He is away from home for the first time and he is his own boss. He has his first large sum of money to do with as he pleases. He finds himself in a different environment from any he has known thus far. The biggest transition is that he passes from study as a prescription to study as an opportunity; from a life of prescribed duties to a life of electives. What he needs is reenforcement to hold him true to his ideals." No other institution can hold him as steady to these ideals as the church.

Investigations show that the churches providing for their student constituency are the only ones to command the student. Churches with student-pastors or others workers can count on a 60% student interest in religion while those that are negligent receive but 20%. Granting for the moment that the church does not recruit largely from state schools for the ministry and mission field, this does not mean that the church may not recruit largely from these schools for its laity. The very genius of our church life makes it imperative that we have intelligent men in the pew. The efficient church demands consecrated Christian doctors, lawyers, dentists, journalists, musicians, engineers, agriculturalists. If we get them we must keep our eye upon the source of supply.

Then there is the influence which may be made on the marginal group, the 25% who seem indifferent. The condition is due largely to a faulty home life. The church should endeavor to be a corrective. In the table

of religious statistics recently compiled by Walter S. Athearn, there is an interesting study of post-adolescent reactions to the religious appeal. This table is the result of a survey of 6,194 persons in forty-three different states, showing the relative ages at which these individuals joined the church. The survey shows two high points, one during the years from twelve to seventeen when from 6% to 9% joined the church; the other period being from twenty-five to twenty-nine years when an average of nearly 5% joined the church. If these statistics are of general application it can readily be seen that the student days of the marginal group are as critical in the spiritual welfare of the individual as the pre-adolescent. It is such facts as these which have led to the conclusion, by one who knows the field and the problems that, "the most serious problem of higher learning is providing religious instruction to students in tax-supported institutions." It is a gigantic problem that demands the most thoughtful consideration and immediate attention of religious leaders everywhere. Its extreme potency can readily be seen. Observation and experience teach that education without religion is a dangerous possession. On the other hand when the motives, purposes and ambitions of life are under the spell which the religion of Jesus provides, all the channels of human activity will be purified.

Young Shoulders to the Wheel

By WARNER MUIR

Mr. Muir is a student at Drake University and for the past year has been pastor of the church at Dallas Center, Iowa.

AWAY back in 1914 a young people's leader delivered a series of addresses before the Y. M. C. A. group of a city in the Middle West. Then was born to many an appreciation of God's challenge.

"The world is today witnessing the disintegration of its so-called Christianity. We will offer our services under the spell of heroism and patriotism—and the world will praise and honor us. But after the conflict is over it will demand even greater heroism; the kind of valor that seeks its reward only in added service, endured for a lifetime."

These words of the speaker are now being fulfilled.

In our colleges we must find the material for the church of the next thirty years. It is going to require more brains, more heart, more passion for the Christ, than the churches of the past twenty years have used. The religious forces of a generation gone were only awakened by the catastrophe of war. Now we must meet the vastly changed life of our world with new methods, enlarged aims and increased efforts.

The life of youth is unsettled. Floodgates of harsh and fast living, opened by reason of unawakened Christianity, have stained our young men and women. Some of my friends are being marked "damaged goods." They think they have found a new way of living; they are inveigled into believing they have broken the shackles of restraint and, in so doing, are free. No bonds have been loosened. Youth is in danger of being bound by its very system of freedom. Paul's bondage was freedom in Christ Jesus.

Youth is feeling the responsibility of the future. When the "twenty-age" begins to dream of a church of Christ in the future, where these same striplings shall be mature in service and judgment and shall mould the forces of the church for progress, it is a sign that mankind is still hopeful. Young shoulders are carrying some of the monumental burdens of the day. Our whole field of religious education is relying on the activity of young minds. Every year young men and women are sent out as missionaries, willing to face the task, no matter how much sacrifice and pain it may cause, only feeling that truth in their hearts, "The road that Jesus walked shall lead the world to light." Today we, as the new harvest of humanity, must prepare ourselves as the producers of the next cycle of life and endeavor. Great is the task and nobly must we accomplish our part. Let it not be said that the generation of the first half of the twentieth century has failed the Christ!

Youth is asserting itself. Life is in the embryo for us; it will unfold as the painter unrolls his canvas before the eyes of his friends. A half-century from now we will be handing the baton to another section of the relay. Meanwhile we have life to read, liberty to uphold, labor to use as a factor in building the Kingdom of God and love as the Christian road to the world-wide following of Christ. We will continue to assert our rights as youths for the education of ourselves, most of all for the culture of the Master. We would create new tides of service, wider rooms of worship, greater calls for the trying of our manhood and womanhood.

I love the passion of youth. Too often we are led by shallow ways off on a tangent from the truth. Youth's great passion, akin to the force of a mountain stream in its beginnings, and very easily dried up, if well-trained and directed, will become the ever moving flow of a mighty river, sweeping all things before it, carrying on its surface the loads of humanity, watering the myriad valleys of distress, making fertile the deserts of selfishness. The spirit of martyrdom—of Gethsemane and the Cross—is the vibrant call that leads us to take our hands from the mill and the plow and attracts our brains from the tax-gathering and the fishing, to give our souls in answer to the Master's cry for servitors to the race.

"Why Did You Not Tell Me Thirty Years Ago?"

By WALTER G. MENZIES

A [illegible] bungalow in Pradesh [illegible] an old priest. He had been [illegible] and with [illegible] father and mother were, he had never known. He had been brought up in the court of a Hindu temple to serve the Hindu priests, and I would hope to become one. To this large temple about a mile from the mission bungalow he had been appointed by a committee of Brahmans who in this temple he felt served the cause that his heart, according to his best understanding. He had acquired a great deal of influence with the people who had found favor in service and this seemed to explain his complete [illegible]

I was [illegible] what a power he might be in the work of the kingdom, if he could but be won for Christ. Feeling assured that God was guiding me that morning I started for the temple where the old priest lived. On reaching the temple I was cordially received by the old man and after a goodly conversation I said, "Baba Ji, I would like to tell you of my Guru, my teacher, and whom I hope will become your Guru, too." He said, "What is the name of your Guru?" and I replied, "His name is Jesus." He looked up into my face and said, "What did you say his name is?" and I replied, "Jesus." "Oh, I have a little booklet that tells something of a man named Jesus." Calling a little lad standing nearby he told him to bring the little bundle of books in his box behind the idol in the temple. The young lad soon returned with the books and opening the bundle, the old priest handed me a little red-covered booklet written in the Hindi language entitled *The Gospel of Jesus Christ*. "Yes," I said, "this booklet tells of Jesus Christ; where did you get it, Baba Ji?" To this question he replied, "I do not now remember where I got it. I was on a pilgrimage to the source of the Ganges River and visited every shrine and holy place I could find, but I came home dissatisfied with it all. On my way home I was passing through a village and I [illegible] and a number of Indian men [illegible] called Jesus and I bought this little booklet. On reaching home I read it through three times the first day. I could not understand who this Jesus was and I asked everyone that came to the temple if they would tell me anything about Jesus, but they could not tell me. Finally I made up my mind that this Jesus must be one of the Hindu gods under another name, a name that I had never heard before. It is thirty years since I bought that little booklet and you are the first one to come to tell me who this Jesus and Teacher is."

The Old Priest (seated) and His Attendants

For hours we sat there that morning seeking by the help of God to so picture Christ in all his winsomeness and beauty and power, that we might win the old priest for Christ. Finally the old priest said, as he looked up into my face, "Padri Sahib, I believe what you say is true. Look at me now, I am an old man and for fifty years I have been a priest here in this temple. While I believe what you say is true, somehow I do not have courage to come out and accept Jesus before these people. But how I wish that I had heard this message when I was a young man thirty years ago; I would not be in this temple this morning, but would be telling the people of this land the same story that you are telling me. Why did you not come and tell me this message thirty years ago? Why were you not here to tell me this message when I was reading that little booklet?"

My friends, what would you have answered to a question like that? Oh, how I wished that the Churches of Christ everywhere could have heard that ringing appeal from the lips of the old priest as I heard it that morning. Pitiful and appealing indeed were his words. I left that morning promising to call and see him soon, the following week if possible.

My interview with the old priest took place on Friday morning and this was at a very hot time of the year, being in the month of May. Saturday night the priest

retired and because of the heat of the night he drew his little low cot bed from the interior of the temple out into the open and lay down to sleep with the starry heavens for a covering. In the restlessness of the night his arm fell down over the side of the bed and as one of India's deadly snakes, the cobra, had secreted itself under his bed, the moment the hand went over the side, the cobra lifted its head and spreading its hood, with a hissing sound sent the whole volume of its poison into the hand of the old priest.

He jumped from his bed and shouted to the other priests in the temple, "Call for the missionary, call for the missionary, tell him to come quickly, I have been bitten by a snake." The other priests, running, said, "Oh, no, Baba Ji, you have been dreaming, there is no snake. You haven't been bitten by a snake." "Yes I have, look at my finger, see there under the bed. There it goes. Call for the missionary *sahib* and tell him to bring his medicine, call for him quickly."

The other priests saw the snake go but would not lift a hand to kill it, believing as they do in the transmigration of souls, for if they did kill it they themselves might become such after death.

After a long time they sent to the mission bungalow and called on me to come, but before we could get there the old priest was unconscious and all hope of life was gone. There was the form of the old man lying on the ground writhing in agony, with blood as black as coal tar coming from his mouth. Standing by the old priest in his suffering I could not forget the words he had uttered two days before, "Why didn't you come thirty years ago and tell me the story of Christ?"

"Tell us the message of Jesus," is the cry of millions in this land today. God is surely holding every member of the church of Christ responsible for discharging his obligation either in going, or giving of his means to send this message to others in these needy lands. The call of these lands without Christ is great. How can they hear without a preacher and how can they preach except they be sent?

Oh all-wise God that knoweth the need
Of these dark lands, with Thee we plead
For men of faith to face the foe,
Whose souls with love are set aglow,
Who from conviction say, "I'll go";
For such, dear Lord, we plead.

A Tribute

By J. H. GOLDNER

IN the passing of Mrs. Julia Clapp Gerould the Church of Christ has been bereft of a forward-looking, forceful and useful woman. She was born in Warren, Ohio, March 6, 1843, the daughter of Thomas and Lorinda Clapp. Her advanced studies were carried on in Painesville Seminary and Hiram College. After completing her education she taught in Cleveland and Hiram, proving by her success that she was strongly endowed with the teaching instinct.

In 1870 her career as a public school teacher was brought to a close by her marriage to Dr. Henry Gerould. Dr. and Mrs. Gerould began life together in Massillon, where, from the very first, they became actively and helpfully identified with our church. Four years later they moved to Cleveland, which was destined to be their permanent home. Three children, born to them, gave promise of brilliant careers; but within six months death claimed them all.

This tragedy, coming so early in their married life, determined the course and character of these childless parents. Denied the joy of rearing and equipping their own children, they transferred the resources of their hearts and pockets to unfortunate children everywhere. This expanded into a passion for world-wide evangelization. In those earlier days when the subject of foreign missions was not yet very popular among our folks, the Geroulds were its most ardent supporters and helped to popularize it.

November 10, 1900, Dr. Gerould was called home. Mrs. Gerould, with unabated zeal, proceeded to carry out a program she and her beloved husband had been prayerfully shaping. Accordingly, in 1902 she visited the Orient, concentrating upon India, where, in association with Miss Mary Graybiel, she established the Gerould Memorial Mission of Rath, India. In 1904 she again visited India, giving particular attention to the Memorial Mission at Rath. She had always cherished the hope that some day she might again go to India; but failing health forbade.

After her visit to the Orient, Mrs. Gerould's enthusiasm for missions was unrestrained, as she went from church to church telling with flaming tongue the story of what she had seen and heard, until many were fired with her apostolic passion. Her home became the retreat of every missionary who saw fit to tarry there for rest and encouragement; not only the encouragement of helpful words and heartfelt prayers, but also the encouragement of substantial gifts. She was an indefatigable church worker, visiting the sick, the aged, the new members, the young mothers and the bereaved. She lived exclusively to serve, beyond this she saw nothing in life.

Wednesday evening, September 5, at 7:45, just as the prayer meeting group, with which she had met so many times, was singing the opening hymn:

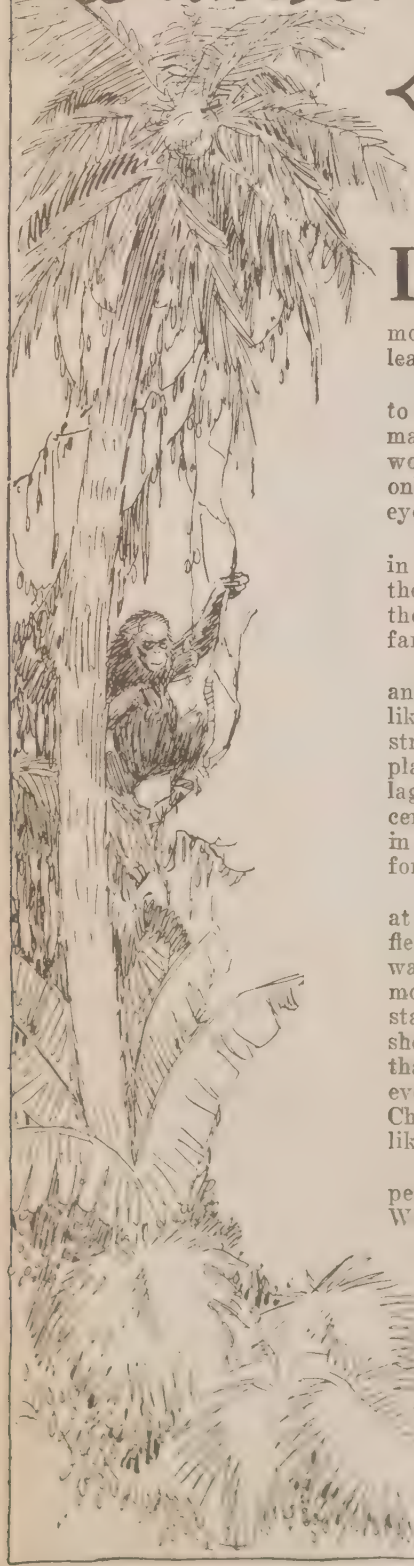
"Come Thou Almighty King,
Help us Thy name to Sing"

Mrs. Gerould left us. Ever since then it has been lonely in the Euclid Avenue Church; yet how different would our church be if we had never had her.

Wanderland-Wonderland

Lois Marie and the "Medicine"

By Lucy King De Moss



LOIS MARIE insisted upon taking Janet, though it was explained to her a dozen times that she would be away from home for twenty-five days, most of the time on the forest path. All the more reason for taking Janet, said Lois Marie. The very idea of leaving her at home all that time. Almost anything might happen!

The two black men who were to carry Lois Marie from village to village in a hammock were very cheerful about taking Janet. It made them chuckle to think how frightened some old African chief would be when he saw that pink and white face. That a doll! The only kind of doll their children knew was a piece of sugar cane with eyes and nose and mouth cut in it.

One morning they started down the forest path. The guides were in front to show them the way, then came Mother and Father Hurt, then Lois Marie with her chocolate-colored coachman and footman, then the Congo boys carrying the supplies. They were going to some far-away villages to tell the people of Jesus, their friend.

The tall trees made an arch over their heads as they went deeper and deeper into the forest. The path was wide and hard and stretched like a white ribbon in and out among the bushes. Lois Marie sat very straight and held Janet in her arms. By and by they came to a place where the trees had all been cleared away and there was a village, with the little mud houses built all around a larger one in the center, which was the chief's house. All the people were gathered in the street to see the white people. They had seen white men before, but never, never, had they seen a white child and her mother.

One dear little brown girl stood close to Lois Marie, who smiled at her and held out Janet for her to see. My stars! That child just flew across to her mother and hid her face against her. Lois Marie was pretty much puzzled, but she sat very still while her father and mother spoke to the people in their own language. She could understand some of it and knew that they were telling the Bible stories she loved. It did not seem strange to her that they should tell the Christmas story, even though it was a long, long time until Christmas. People in the Congo seemed to like that story better than any other.

Closer and closer to her father came the people, listening to every word he said. When he had finished the women crowded

around her mother, feeling her dress and chattering together about her. Lois Marie was terribly surprised to see her mother take down her long, shining hair to let them see. It was very different, she could tell, from the bunched up fuzzy hair of the women, who had some kind of red powder, which they used to make it into all sorts of fantastic shapes. And they had very few clothes on indeed, these women. Her mother talked to them very kindly and brought them over to see Lois Marie. They touched her soft curls and looked at one another with amazement.

"It must surely be," they said, "that her mother has made her a cap from the fur of an animal. It cannot be hair!"

Out from the forest came a queer looking old man. He had white paint in a circle around each eye and blue paint on his forehead. Around his neck was a necklace of leopard's teeth, a monkey-fur cap was on his head, and in his hand he carried a funny little horn, which was supposed to contain his magic. For he was the witch doctor of the village.

He looked swiftly around and then walked up to Lois Marie and Janet—looked and looked, but would not get near enough to touch Janet, though anyone could see he was filled with curiosity about her.

The teacher who had come with them said to the old man:

"Surely you are not afraid of the doll. You have all kinds of magic, haven't you, so that nothing can harm you?"

"Well," said the old man, "I know all about my own kind of magic, but I'm not at all sure about the white man's medicine!"

Medicine! Lois Marie's eyes opened wide to hear her beloved child called "medicine."

The teacher laughed and all the people looked at the old witch doctor, greatly surprised to see him so afraid and quite a bit disgusted with him. After awhile he went away, taking his charm with him.

When they were ready to leave that village and go on to another, the chief came to Lois's father and begged him to stay right there, please, and teach his people.

"We will give you a house of your own and everything in the village is yours, if you will only stay here and teach us more about Jesus," he said.

"Father," whispered Lois Marie, "Janet and I will stay, if you want us to, that is, if you and mother stay. We could make friends with the children."

But father shook his head very sadly.

"I cannot stay," he told the old chief. "There are so many villages to visit. Perhaps I can send a teacher to live among you. Wait for him."

And on they went through the forest to another village, and another and another, until they came back home. Lois Marie had been on a long journey, and anyone could see that Janet had liked being a missionary the very best in the world.

The Board of Education and the Work of Our Colleges

By G. I. HOOVER

Education Day—Third Sunday in January

BECAUSE of what the Christian college is, and because of the strategic relation which it bears to the whole aggressive program of the church, every congregation of the Church of Christ should observe the day. It should do it because the church needs:

1. Trained laymen-elders, deacons, Sunday school teachers, organization officers and leaders to do its work.
2. Trained ministers, preachers, pastors, and evangelists to lead the church, to establish it and to teach it how to serve.
3. Trained missionaries—at home and abroad to preach, to teach and to enlighten every darkened part of the earth.

To meet these needs our Christian colleges have consecrated their energies.

First Rank Men Join Educational Forces

On December first, two men of the first rank in the ministry of the Disciples of Christ entered upon their duties in responsible educational tasks. Harvey H. Harmon, who for seventeen years was the capable and beloved minister of the First Christian Church of Lincoln, Nebraska, began his work as endowment secretary of the Board of Education. Bert Wilson, deservedly esteemed as platform orator, author and missionary statesman, with the motive of continuing the work to which his life is consecrated and making possible the education of his family of girls, became the president of Eureka College. Because these men have entered the educational ranks neither is one whit less interested in the great enterprise of evangelizing the world.

Presbyterians Plan to Raise $750,000 for Work at State Universities

The Presbyterians of Indiana have under way a drive to raise $750,000 for extension of Christian education work at the Indiana State University, at Bloomington, and the State Agricultural and Mechanical College, at Lafayette. Important religious educational establishments of the Disciples of Christ have been made at seventeen of the tax-supported institutions of America. But many of them are quite rudimentary as to their organization and equipment. The Disciples were pioneers in this field of effort. A great, open door of opportunity is now presented to them. Without funds their representatives are embarrassed and handicapped in the face of it. Your Board of Education recognizes the call of the state university field as one of the most urgent coming to it today.

At the joint convention of the Christian missionary societies of Eastern and Western Pennsylvania at Altoona, President Goodnight of Bethany College made the following significant statement: "I am not interested in a pagan education. I am interested in an education for those who can go out fully equipped for the work of Christ's Kingdom. What is the function of a Christian college? It is to take boys and girls after they have completed a high school course and place them in a college environment for four years and then send them into the world with a crown of hope upon their brows and the thought of the Eternal written in their hearts."

President A. D. Harmon of Transylvania College thus defined the mission of a Christian college in a recent editorial: "The business of the Christian college is to make men, red-blooded men, who are trained for the higher purposes of life, who have a proper appreciation of their duties as citizens, whose hearts are on fire with a love for the Kingdom of God and are willing to work earnestly for its advancement in any line of activity to which their tastes or their associations may call them."

In a letter to President Walter Dill Scott of Northwestern University, at Evanston, Ill., President Coolidge said: "Christian colleges have made inestimable contributions to civilization. I am glad of the opportunity to renew the expression of my concern of the Christian colleges of America. We may all join in the hope that their work may be of continuing and increasing usefulness."

Mrs. E. B. Wakefield, widow of Professor Wakefield, for many years one of the most highly esteemed teachers in Hiram College, was buried at Hiram recently.

W. E. Plopper of St. Louis, has been called to Eureka College to serve as secretary-treasurer of that institution. He has already entered upon his work.

Mrs. Vernon Stauffer, wife of Professor Stauffer, is teaching Biblical literature in Hamilton College this year.

J. E. Curtis, of Lexington, Kentucky, a personal and staunch friend of Alexander Campbell, and for sixty years a trustee of Bethany College, was buried at Bethany, West Virginia, September 19.

Albert Buxton, Centralia, Washington, who is suffering with failing eyesight, has made a donation of books from his library to Spokane University.

The loyalty of the alumni and former students of Hiram College to their Alma Mater is evidenced by the fact that almost twenty per cent of this year's entering class are sons and daughters of alumni and former students.

Drake University, Des Moines, Iowa, was honored by the American Bar Association recently when Drake College of Law was recognized as one of thirty-nine accredited law institutions in this country. The schools so accredited all require two years or more of general college preparation before students are allowed to enter the Law College.

R. B. Montgomery, a graduate of Lynchburg College, with an A.M. and B.D. from Vanderbilt University, has become assistant to President Hundley of Lynchburg College. While at Nashville, he served as assistant to Carey E. Morgan, pastor of Vine Street Christian Church.

Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, New York, delivered a masterful lecture on *The Mission of the Republic*, November 8, to the faculty, students and friends of William Woods College, Fulton, Missouri.

Work has begun upon the new entrance gate of the enlarged campus of the college. The completed structure will be a work of art.

Atlantic Christian College, Wilson, North Carolina, reports the largest enrollment of college students the institution has ever had. This college is planning an aggressive campaign to increase its equipment and endowment. One of the outstanding student activities of this college is the fellowship club composed of student preachers and those interested in active Christian work. Weekly meetings are held and the addresses and discussions are a strong factor in fostering the spirit of Christian service.

The Bible College of Phillips University, Enid, Oklahoma, has enrolled this year 171 students who are preparing for specific Christian leadership. The College of the Bible ministers weekly to eighty-one churches.

The language department of Phillips Bible College challenges all other schools of the brotherhood, if not the theological schools of the country. It has in two classes in Hebrew twenty-five students; in four classes of Greek eighty-five students.

Robert B. Anderson won a $100 essay prize offered by the Oklahoma Gas and Electric Company. Gilbert L. Parks, a graduate of Phillips, now in Harvard, won the $50 second prize. The subject of each was "What I have learned from the Aesop Fables."

A new college play written by Professor Claude Kinnick of the English department was put on at Phillips November 16.

Debate season at Phillips arrays a debating squad of great promise. A team is being trained to "ride a circuit" of colleges in the middle west. The itinerary will be announced soon.

Phillips football team played its final game for the state championship of the Oklahoma Conference, November 17. Clean athletics are emphasized in this school.

The missionary spirit runs high and the volunteer band is stimulating interest among students for service beyond the seas.

Dean Carl B. Swift, of the Bible department of Drury College at Springfield, Missouri, reports a registration of fifty more students than last year. Sixteen students are enrolled as ministerial and missionary candidates.

The Y. W. C. A. of Christian College, Columbia, Missouri, rendered an important and appreciated service in the opening days of that institution this year. Members met students at the train and pro-

(*Continued on page* 41.)

A Day of Lama Ceremonies

By J. RUSSELL MORSE

FEBRUARY is the Tibetan and Chinese New Year season. Last year during this season there had been quite a "scare" among Batang folks, because of an epidemic in other places. It was reported to have decimated the populations of Tachienlu and Litang, and to have killed large numbers of people even in Lhasa. The lamas (Tibetan priests) of Batang tried to frighten the people as much as possible, so that large sums would be paid to them in return for charms, prayers, etc., and they succeeded quite well. Then the strange disease came to Batang, and every day we heard of a number of people dying.

Such are the times when the lamas fill their treasure-chests with money, jewelry, and many other valuables. They are ever on the lookout for opportunities to impress the people with their power over evil spirits, and to bind them yet more strongly by fears of all kinds.

One morning I went up to the lamasery to have a "look around." In the outer court of the lamasery a few lamas were practicing for the "prayer dance," while others were beating the drums for them. But the main activity was at the temple. Since quite a number of Tibetan laymen were going hither and thither, I ventured to enter the temple vestibule. A large sheet was stretched across the inner door, but hardly anyone could miss guessing that a lamaist "prayer-meeting" was going on inside. Many voices were chanting the prayers, to the accompaniment of the measured clanging of cymbals, and once in a while long, weird blasts would be given on the great copper trumpets.

And, right there in the vestibule, was the most horrid idol, I believe, that I have ever seen—Kam-ba-ma—the goddess of cholera. Of course the Tibetans are so ignorant about diseases and medicines that this goddess is made to preside over plagues and sicknesses of all kinds, as well as cholera. The idol had been molded of *tsamba*, then painted black, and the various features were outlined in vari-colored butter. One *kata*, or ceremonial scarf of honor, hung down so as to thinly veil much of the face. Beneath this scarf, the great red tongue of the idol protruded to an amazing length. There was a repulsive loathsomeness about the whole figure that is indescribable and I was glad to be gone from her presence.

In the afternoon, about two o'clock, a large crowd assembled for the main part of the ceremony. After a great deal of ceremonial "hocus-pocus" in the temple, the "Kam-ba-ma," seated on a [illegible]-like platform with carrying-poles attached, was carried to a place just outside the western gate. Because of her dangerous nature, rather than because of her "divinity," she had an escort of a half-dozen Tibetans armed with antiquated guns. Just before she was taken away from the lamasery, these Tibetans fired their guns at her, as is the custom. Then she was carried to the river, where the raft was launched, with many prayers for a long and safe voyage.

Chair containing the idol, "To-jeh-chen-bo," being brought down from the temple for the prayer dance.

As she drifted away, the Tibetans fired a last volley after her, that she might travel more swiftly and be less ready to return. On the raft, in front of the goddess, was a very small image made of *tsamba* (parched barley flour), called a *leeh*. This is supposed to be the effigy of a sick man, offered to the demon-god as a substitute or ransom for the actual person. There was also a picture, or rather a cartoon, showing four adults and a child. This, I suppose, is also because of the lamas' idea of vicarious sacrifice. Kam-ba-ma is deceived, perhaps, by the picture and is satisfied to have these substitutes instead of the possible human victims. In addition to these, the floor of the raft was heaped with cakes and cones of *tsamba*, called *dorma*, intended to ration the goddess for her trip to some far away place where she could do no harm to Batang.

Just as soon as Kam-ba-ma with her escort had been sent to the river, the en-

[illegible] with a [illegible] ceremony, [illegible] [illegible] [illegible]

upon the steps of the temple. In fact, it was so strange, and so different from anything else I had ever seen before, and so amazingly puzzling, that any description I might give of it would, at best, be very clumsy and incomplete. The center of this part of the ceremony was a handsome youth whom I had often seen before, Ah-tsen, the personal servant of La-ka Lama, the abbot. He is a lama-in-training, not having yet been to Lhasa. His costume reminded me of pictures I have seen of ancient Aztec kings. And, while thus regally robed, it was the purpose of the lamas to cause the "guardian deity" of this part of the country, named Trin-leh-jeh-boh, or "King of the North," to become incarnate in his body during the ceremonies, that the devil-driving or exorcising rites might have unfailing success. I suspect that the ones who engineered the performance knew that it was a big fake and imposture upon the credulity of the people, judging by some things that I noticed, including the pulling about by them of several poorly hidden strings.

Several means were used to produce a rather delirious or physically abnormal condition in the lad. He was given some tea to drink, but, so far as I could see, he did not drink much of it. Then, handfuls of some kind of grain were thrown into his face, until it became puffy and red. And, between the handfuls of grain, clouds of incense were blown at his face. Then, still seated upon the stool, he was made to rock back and forth, much as though in the throes of a violent stomach ache. This is said to be the sign that the "god" has come and taken possession of the body for the time of the ceremony. When the young man seemed to be wholly intoxicated and "out of his head," he was dragged, stumbling and reeling, a few steps farther toward the outer court. Here he was again made to rock back and forth and his limbs to jerk about as though possessed by some strange spirit. Then he was brought a few steps farther, into the outer court, and the rocking, jerking and reeling were repeated (the young man being seated upon a stool whenever this was done).

Just as soon as Ah-tsen, with the "King of the North" in possession of his body, reached the outer court, a group, of the exorcists seized the *dorma*, and all hastened to the scene of final action, an open space just outside the western gate of the lamasery. In front went a plainly dressed lama with a whip, which was freely used in clearing the way for the procession. Several times I saw small boys stung smartly by his whip. And when the lines were formed for the ceremonies outside, the crowds were kept back by several such as he. A lama with a whip, that is a good symbol of this religion.

Material for a goodly fire had been assembled beforehand, and after the prayers and incantations had been continued for some minutes with ever increasing vigor and volume, the small image molded of *tsamba* and decorated with varicolored butter was cast into the flames as an appeasing gift to the gods, demigods, saints, etc. The offering of this small figure is supposed to guard against epidemics, plague, drought, famine, etc.

Then came the climax, which seemingly was very exciting to all the natives, when the large *dorma* was dashed to the ground and zealously torn to bits by the people, to the accompaniment of the chantings of the lamas. The evil spirit of the *dorma* was supposed to be helpless, because of the mighty charms and incantations of the Tibetan priests. It is thus that the people are held in a bondage of fear by the lamas, who, it is believed, can loose the demons upon any who may incur their displeasure.

A masked figure in the prayer dance which had part in representing the "Golden Age" when wisdom and benevolence were dominant

After the "devil," or rather this particular devil, had been disposed of for the ensuing year, all the lamas retired to the court before the temple. Ah-tsen was stripped of his regal costume and carried away in a seemingly unconscious condition. Above the large outer entrance was hung a beautiful painting of Buddha, done upon some kind of fine cloth and framed in brocade. The lamas gathered before an altar on which were small vessels with a variety of foods, which, after some ceremonies, were taken inside the temple to be devoured by the gods. Then the lamas began making a dismal noise, somewhere between a groan and a growl, accompanied by the clanging of cymbals, perhaps all intended as worship of Buddha. After keeping this up for some time, all the lamas went into the temple, and the ceremony was over.

Is it any wonder that, when the people are so taught to fear the devils and their lama masters, none of the lamas are ever without food, clothing and a fairly comfortable living-place, and that they hold the bulk of wealth and power of Tibet in their hands?

Several days after the above ceremony, the abbot of the lamasery announced that on a certain afternoon he would bless all of the faithful who would come to the lamasery, and would give them something to drink (made from medicines just received from Lhasa, he said) which would, if they remained faithful, protect them from the pestilence. I did not get to see it myself, but Tibetans who attended say that the crowd numbered a thousand or more people, and that everyone emptied their pockets to the abbot's treasurer as well as giving all their jewelry to him in gratitude for the mercies of the "living Buddha."

Several days later I saw the treasurer, and got him to show me a lot of the jewelry that had been given. It was a pitiful mess of junk compared to what I know many of the people have laid away for festive occasions!

Such is the best "freewill offering" that this religion of fear can get from its devotees. With fear goes selfishness. So far as I have been able to find out, the common people have no love for the priestly class, their oppressors, and the "gods" are so identified with the priests that the people have very little if any love for the gods, either. Fear, fear, fear, that is all that this dreadful religion knows, so far as practical results are concerned. Fear is a good beginning for a good religion, but no good religion stops there. "The fear of the Lord is the beginning of wisdom"; but "Thou shalt love the Lord thy God" is necessary to crown a religion with glory and usefulness. From fear to love, that is the path along which the Word of God can lead these people.

When the Christians at home fully comprehend the greatness of the task out here, when they understand the fullness of the service and the richness of the reward, we will then be able to realize our hopes and dreams for these people. We are praying that the "rope-holders" at home will not weaken.

The Rope-Holders

Those who go down in far places,
At home and in foreign lands,
Must have something which they can hold by
To guide and strengthen their hands.

Their task is of greatest labor,
Of sacrifice, mercy and pain,
And all for the love of the Master,
They are giving, nor thinking of gain.

If they, through the love of the Master,
Are giving their best out of life,
Surely those who cannot go with them
Can strengthen their hands for the strife.

This rope should be prayerfully woven
Of love, and good gifts, great and small,
Self-denial and allegiance unshaken
And loyalty which, giving, gives all.

Every strand should be woven so strongly
With the strength of the Master's grace,
That no matter the strain put upon it,
It will hold, having no weakest place.

Then those who go down in dark places,
Both at home and in foreign lands,
Will rejoice in the strength of the weavers,
And the rope that is held by such hands.

—ALICE GAY JUDD, in *Woman's Missionary Friend.*

The Glow of Glory

By K. C. HENDRICKS

IT may be that conflicting reports will reach you "over there," for even here all observers do not see things in the same way; but I think all missionaries would bear me out in saying that, generally speaking, the Japanese are a warm-hearted people. Their kindliness has become especially manifest to everyone since the earthquake.

The everyday kindness of the Japanese people to strangers is shown in the case of one of our new missionaries who got off the street car at the wrong transfer point, and after walking nearly a hundred feet and starting to get on another car, suddenly found the conductor of the first car at his coat-tails smiling excitedly and gesticulating to him that he had left the car too soon, and must come back. Traffic was held up for some little time just to help the poor "foreigner" stay on the right trolley car. I had never, before coming to Japan, seen such a thing happen, but have witnessed it in endless, amusing variety many times in the last two years.

There is a well-attested, and perhaps, by now, well-known incident of the first awful days of the recent disaster which I venture here to relate. Three American ladies, fresh from the steamer, were just leaving Ueno Station, Tokyo, for an inland destination, when the quake came. With the other frightened passengers they began to flee on foot from the writhing, burning city. Imagine their feelings, knowing not a word of the language, and with no idea of where they could go for shelter in the whole strange country. But before they had had time to even try to think out a plan of action, they were kindly taken in hand by a Japanese army officer, and soon found themselves safe in the beautiful home of a wealthy family living on the outskirts of the city. There they were graciously cared for until a week later, when their host, by a long walk to the temporary headquarters of the American embassy, put them in touch with their fellow-countrymen once more. It is pleasant to be able to record that profuse thanks were tendered to this man by our embassy as well as by the ladies themselves, for this entirely unsolicited act of pure chivalry.

During my three weeks in devastated Tokyo, beginning September 2, the day following the quake, I did not receive an act of rudeness or hostility from any of the thousands of desperately needy people among whom I mingled. On the contrary, many were the signs and acts of friendliness from even the lowliest among these ragged, hungry sons and daughters of Nippon, regardless of any provocation from me. I was given a candle and matches when I wanted to buy them; I was given a lantern for my bicycle to light my way home through the dark streets from the relief station at the embassy grounds each night. (One night, without a lantern I had come within two feet of riding into a river where the bridge was out.) A certain shop loaned me, a total stranger without even a receipt, valuable tools for the period of ten days. I found a daily round of kindnesses that cast a glow of glory over the stricken place that once was Tokyo, Queen of the Orient.

I do not need to say that Japan has appreciated the outstretched hand of bounty from across the sea. But let me close with telling you how even a poor jinricksha man made me feel the deep and genuine gratitude of his people for our country's prompt and generous relief. One night I had been kept late at the relief station and to make matters worse my bicycle was found at the last moment to be unusable. So I started out to "hoof it" the five miles home to our mission compound at Takinogawa. It was dark and threatening rain so I stopped along the way to ask a "ricksha" man how far he would take me for the little amount of money which I had with me at the time, and told him my predicament. What was my utter astonishment to hear him say that, since my country had so wonderfully helped his own in her time of distress, he was going to take me all the way home without charging a *sen,* and gladly. He went without his supper for two hours in order to accommodate me in this royal way and very reluctantly and shamefacedly took the money and bread which I practically forced upon him at the end of the long, hard pull, partly in the rain.

Surely, after the storm of earthquake and fire, has come an afterglow of glory.

Fukushima, Japan.

Opening the Doors

By CONSUELO PEREZ-GUERRA

One of the Five Hundred New Societies

This group was organized recently at Bayamon, Porto Rico, and is already one of the most consecrated missionary societies in that country.

I WISH our good women at home could see how cheerfully these women in our new missionary society here in Bayamón give the fifteen cents each month. I wish, also, I could take them with me into the homes that I visit after kindergarten hours and have them assured so cordially "my house is yours." The cramped little room is only about six feet by eight and we sit on a soap box because there is no chair. Each member of the family takes a dish of rice and beans and sits on a box or on the floor or in the doorway, for there is no table. Some of our givers have a table and chairs and some do not.

I wish someone who could do it well would tell to each of our missionary societies the fascinating story of Manati. The most interesting part of this story would be the present situation. You would wonder, as we do, whether this is a climax and these waiting people are to go no further, or whether it is an important episode in the beginning of a long and beautiful story.

No church building, no place of any kind large enough to accommodate the people who are coming now in such surprising numbers to hear the gospel! This means the losing of all that has been thus far gained with such great effort in this new place. If the Jubilee funds can build a house in Manati, the Manati missionaries will jubilantly open the doors to the waiting people.

Mr. and Mrs. Carpenter, the oldest missionaries on the Island, have gone to the newest station, Ciales, and what *are* they to do for a home!

Bayamón, Porto Rico.

The February number of WORLD CALL will be devoted largely to the field of evangelism. There will be many attractive articles filled with information concerning this great phase of Christian service.

WORLD CALL is the evangel which comes each month and brings to your home and your church the pictures and stories of the rising tide of achievement in every field of Christian effort.

"The Harvest Is Plenteous"

By J. D. MONTGOMERY

RECENTLY V. C. Carpenter and I, with four native pastors made a four-days' trip on horseback exploring our territory, seeking points of vantage for development. During the trip we passed through five municipalities with a total population of some 70,000. Each municipality, which might be designated as a county, has one town which corresponds to a county seat. In all these towns except one we now have work, with church buildings in three.

As we passed through these country districts we were a curiosity to the people in many places. We saw things which made our hearts go out to the people as they drudge on patiently under the loads which time and custom have put on them, never dreaming that in some way things might be made better. The old method of grinding meal, for example, such as was used in the time of Christ still prevails, except in many cases it is one instead of two "grinding at the mill." Superstition exists in many forms among the poor country people and they lack the knowledge or power to shake off the shackles. However, the public schools are doing much to better things among the young people. The mass of human nature that is always present makes one feel the great possibilities which await the coming of education and Christianity. At different times as we crossed the high hills we were interested in counting the houses which could be seen from one spot. And we were able to count as many as 125 to 150 houses in a semicircle as we would look out one or two miles in one direction. In these small houses live families of six, eight or twelve people. The population is about 350 per square mile, making Porto Rico one of the most thickly populated countries in the world.

During a shower one afternoon we entered, at the request of the owner, a small country home. The rain continued for about an hour and as we talked Mr. Carpenter approached the subject of religion. Having seen the family, we knew the people were strongly Roman Catholic but found the man ready to talk about religion. He showed us the family altar on which there were a number of images, among which were "The Heart of Jesus," "The Virgin Mary," "The Three Wise Men," "San Blas" and others. Mr. Carpenter asked him about their private devotions and he said they chanted the rosary every night, and pointed out one of the girls about the age of seven or eight years who he said knew the rosary by heart. We then asked him if they ever read the Bible or New Testament and he said they did not. When shown a copy of the New Testament he examined it in a manner which seemed to indicate that he had never seen a Bible. We asked about the work of the Roman Catholic priest in that community and he said the priest came to the country only occasionally. In reply to other questions he said the priest charged one dollar each for baptizing children and added that in case a poor family had only seventy-five cents the priest would refuse to baptize the child. For weddings in the country the priest, he said, must have ten dollars for poor people and twelve to fifteen dollars for those who could pay that much. This seems to be the universal custom of the priests except perhaps in communities where the presence of Protestants has caused them to alter their former practice. We then explained our custom, as we had told him that we were Protestants, that we charged nothing for marriage and nothing for baptisms. He then said, "Well, it is good to have someone come along who can open our eyes for us."

At the Start of the Journey

Bartolome Cotto Reyes, J. D. Montgomery and V. C. Carpenter as they started on their exploring trip.

We were greatly touched by the number of sick people we saw everywhere. It is estimated that from seventy-five to ninety per cent of the people in Porto Rico have hookworm and although they do not get extremely sick until the last stages, their strength and vitality are taken away while seemingly not yet sick. We thought of the work a missionary doctor could do in our territory among these poor people and how such loving service would demonstrate the real heart of Christianity. Although there are good native doctors who have studied in the States or elsewhere and do splendid work, they all reside in the towns and as the poor people cannot pay for their trips to the country they are scarcely ever seen in the country districts. Even some of the towns do not have a doctor. As we passed through the town of Toa Alta we went near the Municipal Hospital which is a good building and is in charge of a nurse only, as there is no doctor in the town. Also there is no resident doctor in Naranjito and the people must depend on the services of a doctor who comes from Bayamón only two days a week. The death rate in Porto Rico is appalling and infant mortality is about as high as in India. I was in a home just a few weeks ago where the mother told me she had seven children living and six dead. Yet I would venture to say she never had a doctor in the home. And this story could be duplicated many times. We hope it will be made possible in the near future for us to have in our mission a doctor equipped with a clinic on a Ford car who would thus be able to reach four or five of these districts every week, giving one day to a place, with a minimum cost for the great service he could give.

During the four days we traveled some 140 or 150 miles and saw only one country chapel and that was within about two miles of one of our own where the Catholics had built since we started work there. In all the towns there are magnificent Catholic churches but there are not more than four or five country chapels among the 55,000 people living in these country districts. It is still true that seventy-five or eighty per cent of the people in Porto Rico live in the country. The Roman Catholic priests go out to the country occasionally and have mass in the homes, but with few exceptions do they have services regularly. Many people can never go to town for service and many others can go only once or twice a year. We rode one whole day through the country of Ciales, one of the largest municipalities, where 18,000 people live, and we did not see a single country church and there is but one in the entire municipality. Mr. Carpenter had tent meetings in two communities here during August and the people responded in a remarkable way to the gospel preaching. In one community where one of our native preachers had been conducting services for some seven months there were twenty-eight confessions and twelve baptisms. There are a number of other strategic communities where the people have offered their homes for services and invited us to come with the open Bible, but we have not been able to go to all because of the lack of workers. It is heart-rending to think of turning away from such opportunities. Can not someone come down and help? There is so much to do and so few to do it. The fields are white. Indeed, "The harvest is plenteous but the laborers are few."

Bayamón, Porto Rico.

The International Convention and Church Budget

IT is well known that the International Convention is hindered in its work due to its limited financial resources. The only stated source of its funds is from the registration fees at the convention. Last year a number of churches included the convention in their annual budgets. This greatly helped in the work of the convention. I am calling attention to the matter again in the hope that a larger number of churches will give a modest recognition to the convention in their annual budgets. Remittances should be made to the treasurer of the convention, J. H. Nance, c/o Apex Company, Dallas, Texas. Mr. Nance will send the convention's receipt for all funds sent to him.

GRAHAM FRANK, General Secretary.

"Where Is Life?"

By AMBRA H. HURT

WE have always been anxious to see something of native life away from the mission station and recently took a trip into the back country.

We made the first part of our journey on the steamer Oregon and it gave us all rather a queer feeling to be set down at a little wood post early in the morning and to see the good old Oregon steam away down river again. After breakfast we divided our loads for the boys to carry overland while we made the second stage of our trip by canoe. The canoe was old and I couldn't help feeling rather shivery when I saw the big logs and roots sticking up out of the water, but the natives only laughed at me so I trusted to their superior knowledge. We wound in and out through the trees of a big swamp, with no apparent path, for over two hours. The water was not deep in any place but as far as we could see there was nothing but water and oozy mud and slender trees so close together that we could scarcely see between the trunks. In this swamp I saw the first elephant tracks that I have seen in Africa and when I saw how huge they were I didn't feel nearly so thrilled as you might suppose.

Our first night in a mud house was a most comfortable one for it was a rest house built by the State and when I saw it I thought that I would much rather live in it than lots of houses which I have seen at home. Our appearance in this town didn't cause such a great sensation, as it is on the beaten path and the natives see many white men, both traders and State men, but the next day our greeting was somewhat different. We passed through one town and went on to the next where we have a native teacher, and almost all of the first town followed along after us. We made quite a procession! During our trip we were in ten towns where there had never been a white woman or child and you may be sure that it was better than a circus when they saw Lois Marie and me.

Lois Marie insisted on taking her doll with her and it was the cause of a great deal of commotion; most of the people were very much afraid of it. One old woman who met us in the path took one look at it, then covered her eyes and began to wail in true heathen style. Over and over she cried, "Oh, I have seen a ghost and I know that I won't be alive tomorrow."

No amount of persuasion would get her to look at it again even after we had explained all about it. However, many touched it and thought that it was very funny. In one town an old witch doctor with all of his outfit came up to see us and he was very much afraid of the doll. Our teacher, who knew him and his reputation for dealing in the black arts, asked him how it could be that he, a man who knew all about magic, could be afraid. He replied that he knew all about native medicine but that this was the white man's medicine and he had no power over it.

A native footpath through African swamps

The doll was a great help in drawing a crowd; all that we needed to do was to walk through the town with the doll and almost the entire population followed us back to our meeting place.

The people were not very complimentary; I had often wondered what the natives really think of our looks but I had never heard one of our mission folk say. Often a crowd would gather around me and I heard all sorts of remarks about my personal appearance. For instance, "I wonder why her eyes are white. Isn't her hair an ugly color? Why doesn't she rub her body with palm oil and *ngola* (a red dye, made from the bark of a tree). She is such an ugly color. Why is she so thin. She never works, see how soft her skin is," and so on without end. I took down my hair to let them see how long it was and they were astonished. Lois Marie's curls were pulled and felt of, to see if they were really hair. Many people insisted that they were the fur of some strange animal that we had made into a cap for her. To be old is considered a very great honor in Congo and it is a great insult to tell any person of authority that he is not very old. Everyone agreed that Mr. Hurt was an *mpaka*, a title of respect for an old person, but everywhere they said that I was just a child. There were several reasons which they gave for this. One, of course, was that I am small; another that I have only one child, and the first child out here in Congo, is usually born while the mother is still quite young. But the queerest reason of all was that the veins in my arms show so plainly and they brought me their babies to prove to me that these veins are only visible in very young children. I thought it a pretty good joke on Mr. Hurt when one of their old men said, "Well, the white men and the men of Congo are alike in one thing; their old men like young wives just as ours do."

One day we came to a place where the path had been almost destroyed by elephants; trees were uprooted and trampled down, while the grass and shrubs were mashed flat by what must have been a very large herd. We followed the path and came to a small, deserted village where one house had been entirely demolished and the people had run away. They told us that this was the second time that this village had been raided by elephants. That same week we heard that a large elephant had been killed in a nearby village and sure enough when we reached there about a week later, the chief sent us a present of elephant meat. The boys with us enjoyed it but I insisted that they take it a long way off to divide it and cook it.

The first white missionary to go into this territory was Ray Eldred and the people still talk of him and love his memory. They told us how he had come up through the swamp in a steel boat with a lot of paddlers and most of the people had run to the forest because they had never seen a white man before. Almost fifteen years have passed since then and the people are no longer afraid of white men. Some have come with things to sell, others have come to buy, but not many white men have been able to go there with the story of salvation. Everywhere we found men and women living the old lives of sin and heathenism and everywhere we heard the request, "White man, teach us. We want to do right but we don't know how. Teach us." Our native teachers are doing the best they know how but they, too, need to be taught. We have five teachers in this district with four church organizations.

Bolenge's "Shingle" as seen from the Congo River

They have developed some earnest Christians who carry on the work as well as they can. We baptized thirteen people in the swamp which Mr. Eldred had cleared for that same purpose years ago. Afterward we had a service and the Lord's Supper for these new Christians and as we listened to their prayers we felt that slowly but surely His Kingdom is coming, even here in the swamps of Central Africa among these forgotten peoples.

It is the custom here for a man to choose a proverb as his slogan and as a mark of respect upon being greeted he is asked for his *losako* (proverb.) These proverbs vary greatly but often they have good lessons in them. One day while we were sitting on the porch at the home of one of our teachers an old man came up to visit with us. We gave him a greeting and asked him his proverb. He answered "Where is life?" Here was an old man with authority among his people, a rich man, from their standpoint, but he was seeking something else—life. He had on heavy brass anklets, a cap made from a leopard skin; he carried a tall spear and at his side he wore a huge knife. A native would have said that he had everything necessary to make him happy. Yet the question that has troubled all ages is perplexing this old son of the forest as well, "Where is life?" It may be that the old man will never find the answer to his question; he has spent so many years in the dark and the ways of darkness, but that same old man has a child who is even now learning the way of life at the feet of a mission teacher. The light is surely coming to the younger people of Congo but I hope the Father will not hold us responsible for those who might have walked in that light too had they only had a teacher.

We were gone from Bolenge just twenty-five days and every day was crowded full, but we were so glad that we could go. Lois Marie was carried by two men all of the way but Mr. Hurt and I walked. The towns were close together and we had no very long hikes. One day we walked something like four hours and a half, pretty fast walking, but most of our walks were not over two hours long. We longed for bicycles after we saw the paths. There wasn't a single path, after we left the first town which we reached by canoe, where we couldn't have used a bicycle with perfect ease. The chief of this district is a fairly well educated native man and is very proud of his paths. I think there isn't another district near here with such well kept paths. We are hoping to go back again in six months and hold a two or three weeks' school in one of the largest towns. If we do this it will not be nearly such a strenuous trip as this one, because we will not attempt to visit all of the villages.

It would be impossible to tell all of the interesting things that we heard and saw; this district would be a splendid place to study native customs and traditions as there has been so little change. Contrary to popular belief we found very little that was revolting, but many, many things which were interesting and many people who were very attractive, both in looks and manner.

Bolenge, Africa.

The Gospel Goes A-motoring

The only colporteur car owned by our brotherhood is the one shown here which is operated by the Christian Endeavor department of the Christian Missionary Society of Southern California. Wayne A. Neal, state superintendent of Christian Endeavor, drives the machine. During the recent missionary rallies in Southern California, this car distributed 10,000 pieces of literature on all phases of work, including missionary, stewardship, evangelistic, Bible school, and Christian Endeavor. Hundreds of missionary books as well as pocket Testaments and Bibles were sold from the car.

Applied Christianity

THE Winamac, Indiana, church has gone into the business of applied Christianity. Four years ago this church was a small, struggling congregation with an average attendance of fifty-six in the Bible school and a "small handful at the church services." It was like so many of the churches of today, in the smaller communities, whose range of service is seemingly limited and which soon die. Two things were lacking—vision and faith.

Realizing this, the members of the Winamac church had the courage to face the problem. They saw that they had no Bible school equipment and that nothing was being done in any way to attract the people of the town to the church life. Their first idea was to enlarge the Bible school equipment. But a few saw the possibility of a greater church serving the whole community in a larger way and the outcome was a modern community house that has attracted the attention of the entire state.

The community house is proving the theory of applied Christianity. It serves the community in a practical as well as in a spiritual way. The building proper contains two dining rooms, kitchens, shower rooms, ten Sunday school rooms, church offices, hall and large gymnasium. It is three stories and is connected with the church building through the basement and second floor. Each winter a fine lecture course is given and twice a week a motion picture show is conducted, when the best and most wholesome pictures of recent release are shown at a reasonable charge of admission. The Kiwanis Club meets every Tuesday in one of the dining rooms, the lunches being served by the ladies of the different churches of the community including Protestant and Catholic churches. Teachers' institutes, union meetings, community sings, pageants, cantatas, home talent plays and other gatherings are held in the building daily, making it the center of civic, social and religious life of the town. Basket ball and roller skating are popular amusements in the gymnasium and hall.

Since the establishment of the community house, the church has doubled in membership and the Bible school has grown from an average attendance of fifty-six to an average attendance of 256. The pastor, W. Paul Marsh, preaches to more people than attend the other combined Protestant churches of the town. The growth of the church, however, has not drawn in any measure from the denominations, the increase having come from the great mass of unchurched people of the town, who have been reached through the program of applied Christianity.

In building this house of service, the congregation at Winamac was aided by the church erection department of the United Christian Missionary Society, to the extent of $15,000. To what greater use could such a loan be put than erecting not only this material house but building character into the lives of the citizens of a community?

World Tragedies

1. Two hundred and seven million bound by caste, means—Hinduism.

2. One hundred and forty-seven million permeated with Atheism—Buddhism.

3. Two hundred and fifty million chained to a dead past—Confucianism.

4. One hundred and seven million under the spell of fatalism—Mohammedanism.

5. Eight hundred million sitting in darkness—Paganism.

The Board of Education and the Work of Our Colleges

(*Continued from page* 34.)

vided a "big sister" for every new student. Christian activities are to have a large place in the calendar of the year as planned by the Christian student congregation at Columbia, which is composed of students attending Christian College and the University of Missouri.

Substantial progress is being made by President E. L. Shelnutt of Southeastern Christian College, Auburn, Georgia, in the liquidation of the indebtedness of that institution. A program was rendered by the students and faculty at the recent Georgia state convention which reflected marked credit upon students and teachers.

The Bible College of Missouri, at Columbia, reports forty more students from the University of Missouri enrolled for courses this year than at the same period last year. The improvements made upon the buildings of this institution add much to the efficiency of the work.

Cotner College, Bethany, Nebraska, has four members of the class of 1922 in the College of Missions at Indianapolis. All of these have received their foreign appointments. Mr. and Mrs. Wayne Sorrell and Miss Ruth Oberlies will go to China. Miss Lola Raver will go to Jamaica. "A wonderful spirit of helpfulness and interest is in evidence in the school and the golden rule is the only one in force" is the message coming from these young people at the College of Missions by way of Lincoln, Nebraska.

California Christian College opened with more than 75% of an increase in students over the same semester last year. The enrollment for the first semester last year was eighty. This year there are 142 enrolled.

The first college football team in the history of the institution was organized this fall. So far, the boys have played four games, winning two and losing two. They still have two to play. The team has done much to increase the school spirit.

Just now the new $300,000 building is in process of erection. When finished, this building will be larger than all three present buildings on the campus combined and will, perhaps, constitute the finest dormitory equipment among the schools of the Disciples anywhere. The finished dormitory equipment calls for facilities for rooming nearly 300 students, dining room to seat 350, and a large heating plant.

Drake University alumni clubs have been formed in Minneapolis-St. Paul, New York City, Chicago, St. Louis, Kansas City and Portland, Oregon. Many local organizations have been formed in the cities of the Drake educational area. This institution is planning for a great endowment campaign.

Missouri Christian College, Camden Point, Missouri, under the leadership of President I. O. Foss reports a forty per cent increase in the attendance of college students this year. A new central heating plant, very substantial improvements in the dormitory, a library rebuilt, and other needed improvements amounting to ten thousand dollars have been made during the summer. This school is doing a work of great merit and of distinctive type. But to continue its work it must have larger support.

Culver-Stockton College, Canton, Missouri, is now in a great endowment campaign. It is being conducted in seventeen counties of Northeastern Missouri as one unit of the state-wide campaign of the Missouri Educational Commission. It is under the immediate direction of J. B. Welldon, vice-president and promotional secretary of the college. In the most recent report of President John H. Wood, more than $60,000 had been raised.

Rapid and gratifying progress now is being made in the campaign to pledge $1,500,000, to be used as additional endowment and for new buildings for Butler College, at Indianapolis. Over $900,000 has been subscribed and with fresh interest being shown on the part of many substantial friends of the school, those in charge of the financial campaign are encouraged to believe that the goal sought will soon be reached.

Carr-Burdette College; located at Sherman, Texas, is making fine progress and is taking its place as one of the strong schools of the Disciples of Christ. It is a fully accredited junior college and school of fine arts for girls and young women. The literary department is of high grade and offers two years of standard college courses and four years of college preparatory courses. The school maintains a strong faculty of high grade and experienced teachers both in the literary and special departments, and has well equipped library, laboratories, studios, domestic science and classrooms.

Of most interest at the present time to Transylvania College, Lexington, Kentucky, and those in any way connected with the college is the campaign for $500,000 to increase the endowment of the college and to build a new library building. The campaign proper has not as yet begun but there has been about $25,000 subscribed already and the matter has been given public attention. Transylvania is by far the oldest institution of learning among the Disciples of Christ for its origin antedates that of the origin of the Disciples' movement. It was chartered in 1780 and is the oldest institution of higher education west of the Alleghenies. The first money for the establishment of the college came from the land of certain Tories which was taken by the nation at the close of the Revolutionary War. President Washington, General Lafayette, and many others of that time were among the first donors of the college.

Henry Clay was for a long time a member of the faculty of the law school and died as a member of the Board of Curators of the college.

Of Such Is the Kingdom of Heaven

By Mary Campbell

LIFE in India certainly has variety. Since the first of November Miss Vance has been away on her much delayed vacation and it has fallen to me to look after the little boys and babies. I have been reading the Mellin's Food wrappers and the book on children's diseases carefully. As we have four babies under six months of age the question of their food and health is a big one. Miss Vance told me to use common sense and not worry about them and there has been no failure in the recipe. Even the skinny babies are getting fat. Our babies sleep on little rope beds and their plain little wardrobes have none of the dainty things which a baby at home has, yet they get a love and care that the baby in a Hindu home does not often know. This month twin girls were born into the home of a woman whom we teach each week. The mother is fond of her babies but the mother-in-law is so angry because they are girls that she will not allow her to give them any clothes nor to properly care for them. In India the mother-in-law is obeyed, so no doubt the little girls will die; if not they may be stunted in their development.

Lazarus is now two years old and is beginning to talk. Lazarus is the baby who was buried alive in a brick yard, where he was afterward found and given to Mrs. Springer. For a year he had a fight for life and nearly flickered out several times. When I came up here a year ago I felt that it was almost useless to try to save him, he was such a pathetic figure, but now I challenge anyone to find a finer lad.

Early in October I had the privilege of helping in our Christian Workers' Conference, which was held in Damoh. My own small share was a kindergarten school to help in caring for the children so that the parents would be free to attend every meeting. But it was such a splendid opportunity to see together many of our Indian workers, teachers and evangelists, and to become acquainted with some of them. The conference was a very good combination of the practical and the spiritual and cannot fail in developing the life of the church. One thing occurred which impressed me greatly and turned some of my preconceived notions inside out. One night they showed scenes from the life of Christ in moving pictures. It was a very dim "wobbly" movie but it was the first one for many there and gave the non-Christians in attendance a very good idea of the events. When the picture showing the resurrection came on and Christ began to arise from the grave, imagine my amazement that the conference broke into applause. I caught my breath, readjusted my ideas of reverence and joined in, realizing that our Lord's resurrection was cause for applause. My heart was very happy for India just then.

The school work is prospering. Beginning with November we became a grant-in-aid school and the government pays a certain sum toward the support of the school. We had not asked for this and it came as a surprise. We are glad for their recognition and the money will help in expenses.

Kulpahar, India.

Christian Education

By Geraldine Parker

Miss Parker is a freshman in Southeastern Christian College, Auburn, Ga.

EDUCATION is the complete development of our faculties and powers. Christian education is development in harmony with the teachings of Christ.

An educated man without Christianity is one of the greatest evils with which the world has to contend.

The colleges, universities and public schools of Germany before the World War were the world's greatest educational system. Ninety-eight per cent of the German people could read and write, yet this education led to the materialism that has wrecked the German government.

An educated people is necessary for democratic institutions. But education is power, and power without the restraint of Christianity is dangerous.

China and Japan are making great advances in learning. But the need of China is not alone to know, but to know Christ. To give to the four hundred million Chinese all the knowledge of Western civilization without the restraint of Christianity would be to turn loose forces the world could not control. China must be Christianized as well as educated. Under the present system this calls for church schools in greatly increasing numbers.

By helping Japan after great earthquakes, we may show the Japanese our sympathy, but if Japan is really saved, we must do more than that, we must show to them the Christ.

Since then, Christian education is the only safeguard of democratic institutions, and since the church school is the only provision for Christian education, the church school must be maintained. And it necessarily follows that the church that fails to maintain schools, will itself soon cease to exist. If therefore the principles for which we stand are important and even vital, we cannot neglect our schools, our only means of Christian education.

Clear thinking men and women everywhere are recognizing that the only salvation for civilization, as well as for individuals, is found in the life and teachings of Jesus Christ.

A few weeks ago Woodrow Wilson, in discussing the present chaotic conditions throughout the world expressed his conclusions in these words: "The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated by the spirit of Christ and by being made free and happy by the practices which spring out of that spirit."

Education is the most effective means for making ideals and principles dominant in the lives of individuals and society. The teachings of Christ can be planted in the character of the coming generation only through Christian nurture and training of the youth of our country. This is the sure foundation upon which Christian education stands.

The First Cradle Roll Certificate Printed in Arabic

This certificate was prepared under the supervision of Stephen van R. Trowbridge, one of the field workers of the World's Sunday School Association. It will be used in the Sunday schools of Palestine, Egypt, Syria, Arabia, Mesopotamia, Algiers and India where the Arabic language prevails. Doubtless many babes born in Bethlehem, Nazareth and other places of sacred memory will have a certificate like this issued by the Cradle Roll department of some Sunday school, as that movement is extended throughout these countries.

Agricultural Help in China

By G. E. RITCHEY

I AM now in Kaifeng, Honan, teaching in a teachers' summer normal school of the Canadian Anglican mission as representative of the university. I am having a most interesting summer. Mr. Simmons of the mission has called in all of his teachers from the country towns and villages for the normal course. There are fifty-nine in all and I have charge of the agricultural work. This is the first normal course given and they were very anxious that agriculture be made one of the subjects, hence my presence here.

Just a word about Honan as I see it from Kaifeng which is in the heart of the famine region.

I have taken several walks out of the city, and to see farmers plodding along trying to raise crops where almost nothing grows is pitiful. Kaoliang, soy beans, millet, peanuts and watermelons are the most common crops here. Starting out to walk into the country one first encounters a number of crossroads and paths leading in all directions; one cutting across a field of kaoliang, another across a field of millet, and so on across field after field. To add to the farmer's sorrow, it is a good field, no matter how small, which is not covered with one or more alkali spots to such an extent that crops refuse to grow on these spots. After traveling a couple of miles west of Kaifeng we suddenly emerge from the fields onto an immense stretch of sand where almost nothing is growing, but sand dunes may be seen in all directions traveling onward to the south and covering everything in their path. Twice I have visited a country village which is now in the midst of a dune, but the inhabitants have shoveled the sand away as it piled up and built new houses on higher ground as it approached them, until now the village, bare, poor and devoid of almost everything, is existing half on the dune and half buried by it. These villagers are nothing more than farmers who have banded themselves together in groups to protect themselves from the bands of robbers and bandits of which this country is full. Is it any wonder that such bands exist under such conditions? No opportunity to find work, for laborers are plentiful; no land to farm except to get what they can off of this kind of land; all of them required to pay rent and taxes and having families to support.

It is such people as these living in these poor regions, and who are trying to earn an honest living, whom we hope we can materially benefit and help. We hope to make Kaifeng one of our centers for work. There are three foreign agricultural missionaries here now; two with the Southern Baptist mission and one with the Canadian Anglican mission. All three are fine, able men, so this is not entirely a new field.

The field of service open to us through agricultural missions is a tremendous one and should not be overlooked. The need is great and the harvest would more than pay the laborer his hire.

Kaifeng, Honan.

From Chitambo's Village to the Sea

By R. B. ELEAZER

"Brought by Faithful Hands
Over Land and Sea,
Here Rests David Livingstone,
Missionary, Traveler, Philanthropist"

THIS inscription on a black marble slab in Westminister Abbey suggests but faintly the story of heroic devotion that lies back of it. Little has the world heard of that strange funeral procession of black men which for nine months braved the terrors of the African jungle as they bore the body of Livingstone to the sea, to be sent back to his home by ship. It is a story so significant and so surprising in its revelation of loyalty, of courage and determination, of thoughtfulness and delicacy of feeling on the part of the great explorer's untutored followers that it deserves to be recorded among the world's golden deeds.

When in May, 1873, after years of missionary exploration in Central and South Africa, David Livingstone's worn body was able to go no farther, his native attendants hurriedly built for him a hut in the village of Chief Chitambo, near the shores of Lake Bangweolo, in the heart of Central Africa. There at dawn a few days later they found him kneeling in death.

One might have expected that these simple children of nature would speedily inter the body and hurry away to their distant homes. Their great friend and leader was dead, his work was ended, his home was ten thousand miles away, all hope for them of further employment and gain was gone—why should they remain longer than was necessary to give his body decent burial? At most they might have been expected to mark his last resting place and await opportunity to send word to the outside world, that his friends might come for the body if they chose. What, as a matter of fact, did these black "boys" do, these jungle people whose only contact with civilization had been their brief acquaintance with Livingstone?

They held a council. They decided that every effort should be made to carry their master's body to the coast, that it might be sent back to England. The perils of the undertaking they fully realized. It was 1300 miles to the sea. There was no means of transport save their own broad backs and willing limbs. Between them and the distant goal were trackless jungles, ferocious wild beasts, fever-laden swamps, wide rivers and hostile tribes, rendered more menacing by the horror of the dead that everywhere prevailed. Yet the little band never questioned or hesitated. Their beloved leader had kinsmen and friends across the seas; they would want his body. He was a great man; he belonged to the world. His remains should sleep among the honored dead of his race. Thus they reasoned and thus they proceeded to act.

They collected all his personal belongings, his instruments and his notes, and carefully packed them for transit. They removed the heart and other viscera and buried them, erecting a marker over the spot. They cautioned the chief to keep the grass cut about the marker, that it might not be destroyed by fire. For fourteen days the body was dried in the sun. Then it was carefully wrapped in calico and inclosed in a large, cylindrical piece of bark. Over the whole a sheet of sailcloth was sewed and the package was lashed to a pole.

When all was in readiness, two men shouldered the burden and the little band set out on the long, perilous journey. Already weakened by exposure, it was not long till they were stricken with jungle fever and compelled to lay down their load. When the disease abated and strength returned they went on again. They crossed the Luapula River where it is four miles wide. They fought their way through a hostile village. Their progress was disputed by a tribe that refused to permit the passage of a dead body, but by a ruse they were able to proceed.

Some hundreds of miles from the coast they met a party of Englishmen who had come out in search of Livingstone. "Give us his things," said the Englishmen, "but bury the body here, and go home." Accustomed as they were to obey the white men without question and exhausted by their long, hard journey one might have expected that they would eagerly embrace the offered opportunity. But not so. Without objection they turned over the instruments and notes, but with regard to the body they were inflexible. They would not bury it. They would not surrender it to others. It must go on to the sea. And go on it did.

At last in February, 1874, the little cortege reached the coast and the sacred burden, which for nine months they had borne on their shoulders and guarded with their lives, was put on board a ship bound for England. Then back into the jungle the brave band went, without other reward than the memory of their great and good friend, and the knowledge that they had been faithful to the last.

Thinking upon that story I am constrained to hold in deeper respect and confidence a race which, even in its savage and untutored state, was capable of sentiments so fine and of a deed so heroic.

A Thirst for Knowledge

The Progressive Thought is the title of a new magazine edited by Stephen Prokopoff and published by the Enlightenment Club which meets in the Brotherhood House, Chicago. The purpose of the magazine is to provide scientific, literary, philosophical and pedagogical training for Russian people who have not had the advantage of a thorough education. The first number has just appeared and is the first attempt ever made in America to accomplish this task. One of the contributors is a young Russian astronomer of the University of Chicago observatory at Williams Bay, who is very much interested in the work of Brotherhood House. Karl Borders is also a contributor. The members of the club are putting a good deal of enthusiasm into the venture and have contributed at least five dollars apiece. They are all sober, earnest men and women with an almost pitiful thirst for the education which has been denied them.

Wedding Bells Resound

A marriage of more than passing interest took place in Germantown, Philadelphia, Pennsylvania, on October 8, when Dr. Victor Rambo claimed as his bride Miss Louise Steinmetz Birch. Dr. Rambo had dedicated his life to India and on November 22, the young couple sailed for that land of romance and tears, mystic charm and sordid sin.

Witness-Bearing

By Edith Elsam

I WISH that our friends and all who are working for India's salvation could hear the little speeches made from time to time at Christian Endeavor and other meetings. Our Christian Endeavor meets on Thursday and I usually get something that is helpful from these who are so recently out of heathenism. Last week's topic was *Stewardship and Witness-bearing* and one of our evangelists, who had lately been on a railroad journey, said that he met a *sadhu* (Brahman priest) on the train who said to him, "You are a Christian." When our preacher replied, "Yes, but how did you know?" the man said, "I can always recognize a Christian, for there are some things that distinguish them from others; one is this: a Hindu or Mohammedan usually cannot say four words without using one swear word or abuse (*gali*), but you Christians talk for hours without using abuse. Then your treatment of people is different and your ways are good, and you speak about Jesus Christ." It was very cheering to hear such a testimony coming from the kind of man who gave it, and though we know that our Christians do not always merit such words and that some of them cannot talk for hours without using *gali*, and that many of them do not always witness for Jesus, at the same time the *sadhu* spoke from his experience and we are confident that the words are true of thousands of India's regenerated people.

Another Endeavorer who is not a paid worker, has had little education and is our own domestic servant, said, "Witness-bearing is a great burden laid on us, (I think he meant responsibility) and we think very lightly of it. Right here amongst ourselves we often forget it. How different is the Sadhu Sunder Singh who is suffering so much in order to witness for Christ, and how different our lives are."

Then I was glad to hear one of my Bible women, a former orphanage girl, say, "This is a great subject. The Hindus and Mohammedans know that we Christians have nothing in this world. We have no wealth, no landed property, but we have one great possession better than anything else, and that is Jesus. He gives us peace and in him is all our wealth. And besides this he does sometimes give us wealth or riches and so we must be very faithful in witnessing for him."

As I was writing the above lines about the *sadhu's* testimony to Christ's disciples in India, I happened to look up, and away in front of our bungalow, passing on the public road about eighty yards from us, I saw a man of the same ilk, a Brahman *sadhu* in ochre-colored garb, walking with his head bent as though in meditation, and behind him was a native carrying a nice-looking cane chair, the kind we use in our homes. It was turned bottom upward and seemed to be filled with pots and pans, probably the *sadhu's* household goods! He will most likely seat himself down somewhere on the roadside on this emblem of civilization, the cane chair, and beg for hours from those who possess less of worldly goods than he does. And then the scene changed, for a few minutes later our three Bible women dressed in spotless white *saris*, passed down through our gate and on to the same road over which the *sadhu* had just walked and I can see them now wending their way through the green fields taking the Bread of Life to a village about a mile distant from the mission house. My prayers go with them. Though my presence is not with them, I know that Jesus is. But we do need a young missionary woman to accompany them always. I go sometimes but not so often as I wish or ought to go. May the loving Christ endue us all, you and me alike, with power from on high to be faithful in witnessing for him.

Ragaul, India.

Our Situation in Japan

The following information regarding our situation in Japan was compiled by Thomas A. Young, mission secretary, and gives interesting details of the havoc wrought to our work by the earthquake and fire:

WORKERS AND CHRISTIANS

We have six members whose houses were burned completely; one member that was injured; and two members whose fathers were killed.

All members of the East Tokyo Institute lost their homes and much if not all they possessed. The greatest loss was in the death of the pastor, Mr. Yajima. The rented building was burned.

DAMAGE TO MISSION PROPERTY

MARGARET K. LONG SCHOOL:

Main Building:

Two chimneys were badly wrecked; roof broken by falling chimneys and tiles displaced; ceilings were somewhat broken; the outside stucco cracked in places.

Dormitory:

Top of one chimney was shaken off level with the roof and the outside stucco cracked in places.

Girls' School Mission Home:

The chimneys have been somewhat wrecked; tiles on roof broken by falling chimneys and otherwise displaced; stucco cracked in places; some damage from the rains; while perhaps practically most of the inside plaster will have to be replaced.

Home Economics Building:

Chief damage done was to the inside plaster.

Kindergarten:

Examination showed things to be in such shape that it was thought best to condemn building.

The New School Fence:

This was in process of being built and large sections of it were thrown down while in many other places large cracks appeared.

OTHER MISSION HOME ON COMPOUND:

Here the roof was badly wrecked in places while inside practically all the plaster will have to be replaced, the inside wood work stained and other extensive repairs made.

DRAKE BIBLE COLLEGE BUILDING:

Slate roof has been broken and heavy rains have caused much damage to the plaster.

Boys' School Building:

One of the chimneys was knocked down doing some damage to the roof; blackboards and plaster damaged,

WATSON HOUSE:

The roof of the main house was badly wrecked while that of the servants' quarters had to be entirely replaced. The whole inside of the house practically had to be replastered and some of the wood work will have to be stained. The storehouse right next to this house was badly shaken.

Entrance to gateway was badly shaken and wrecked and, in case a new fence is not provided in the near future, will have to be rebuilt.

NEW USHIGOME HOUSE:

One of the new chimneys was shaken loose.

MYOGADANI HOUSE:

Being old, this house was badly shaken: the roof was damaged and the rains hurt the plaster, most of which will have to be replaced.

(*Continued on page* 45.)

Mrs. Frances M. Carvin

THE department of benevolence is glad to present Mrs. Frances M. Carvin, the new superintendent of our great home for the aged, Jacksonville, Florida. Mrs. Carvin has been a lifelong Disciple and an active worker in the church. She was born and reared in the South but has spent most of her life in St. Louis. She has served as Bible school teacher of adult classes, as president of ladies' aid societies and of woman's missionary societies. She was actively interested for many years in the work of the Christian Orphans' Home, St. Louis, and officially connected with it. She served with efficiency and devotion as a member of the central executive board of the National Benevolent Association. For nine years she served with conspicuous ability as matron of the Claremont School for Boys, Claremont, California. She brings a wealth of experience, love and consecration to her new task. She has already won the confidence of the board and the affection of the aged guests, members of her household.

Time's chain will soon rewind upon the windlass of the years. We celebrate this beginning of a New Year by gifts, by good wishes, by good deeds.

What better thing to send as a New Year's greeting than a year's subscription to WORLD CALL? Make the gift and the greeting of the kind which is ever new.

Some Experiences of a Doctor

By RUBY S. HAGMAN

DOCTOR has an interesting case in the hospital just at present. He is a Buddhist priest whose home is far from here in Chekiang province. He has been suffering for years and had treatment in mission hospitals at Ningpo, Shanghai, Chinkiang, and Nanking. He got no relief and at Nanking they recommended an operation and that he come here for it as they had no one there who could do it at that time. So nothing doubting, the much traveled priest arrived in our little city, came to the hospital and told his story to Dr. Hagman. After studying the case he confirmed the Nanking diagnosis and operated, finding a duodenal ulcer and doing what is called a gastroenterostomy. The latter term means making a new opening from the greater curvature of the stomach into the small intestine below the ulcer. It was a long tedious operation on a very hot day when two nurses were kept busy wiping the faces of the Doctor and his assistants to avoid the perspiration falling into the field of operation and carrying possible infection. The first few days after the operation the priest was a very sick man, and it was feared he could not recover as he developed broncho-pneumonia. But he is getting along nicely now and has every chance of a complete recovery. He was the continual object of our prayers and his recovery can most certainly be ascribed to God's wonderful love. When the question of diet became a problem and, though a vegetarian, Doctor advised him to eat eggs, he said he would do it if it was necessary for his condition, but of course he preferred not to do so. He evidently is not a fanatic and we hope will be as open-minded to truth about God as he was to faith in Western medicine and surgery.

This summer Dr. Hagman has just lost one of his most valuable assistants, who is now going to study medicine. This is what we had hoped he would do but it was hard to give him up. He came to us a few weeks after the hospital was opened and entered the nurses' training school. Recognizing the superior material in him, in addition to the nurses' training, Doctor gave him personal instruction in several other departments of the work. He taught him laboratory technique and found him so faithful and reliable that the routine work of all laboratory examinations was given to him. One day while doing an examination for tuberculosis he discovered a parasite that was different from anything he had seen before, so he called Dr. Hagman's attention to it. It proved to be a very rare organism and made the diagnosis of the case simple. Each of the nurses gets some experience in the hospital pharmacology but this man was put in charge of it and became the instructor of the pupil nurses as they took their service there. This meant responsibility with drugs and money also, as he collected for all medicines sold to patients. A truly honest man is worth much in this land of greed. When the Xray came, an assistant was needed there, too, and again it fell to this same man. He was an apt pupil and was soon able to run the machine, while Doctor made examinations, develop the films and then make the exposures himself, and thus relieve Doctor of some evening trips to the hospital. While we were home on furlough it was necessary for some one to give anesthetics and again the task fell to Mr. Chien. He did it so well that I never gave another one till this summer. You may ask how he was able to do all these various things. Mornings he did the laboratory work, afternoons the pharmacy and evenings the Xray, for we do not have day current. He will make a good doctor but he has five years of work before him and has a wife and three little girls. When he left us he was chairman of the church's hygiene committee and that work has practically come to a stop.

Nantungchow, China.

Fishing in Africa

By Ruth Musgrave

ONCE a year during the fishing season the whole village of Lotumbe decides to go fishing. They all plan until they are ready with everything, then they come to us and ask for the holiday. We give it, for if we didn't they would take it anyway, so why not?

Well, August 26 was the chosen day and everybody went. We fixed a lunch of meat sandwiches and fruit. I took a towel in case I wanted to wade and my rubbers to use in the marshy places. I was ready to go when some one said, "Aren't you going to take a basket to bring back your fish?" I came back and got a basket, put my things in it and went on my way rejoicing. We went just across the river.

When we reached the other side we had at least a half mile to walk. A good old fatherly man took me under his wing and led me through the narrow path. He walked in front and I at his heels. He cut the underbrush as we came to it, showed me how to get over the fallen logs and around the marshy places and took splendid care of me. I carried my own basket but let some one else carry my chair.

We finally reached the lake and I discovered how Africans fish. The men went into the tall grass which was as high as their heads and one-third under water. They took their spears and speared into the water for the fish. They speared every three or four feet all through the grass until they had gone over the space they wanted to cover. There were about thirty men at work. After it was trampled down well, ten canoes were brought in and they went over the same ground in the same manner. This time they began to pick up fish.

Then the women got busy. Up to now they had been sitting on the beach visiting and having a good time. The first thing they did was to wash the leaves they had brought with which to poison the water. This poisons the water so that the fish die but it doesn't hurt the people who eat the fish. Then they took big wooden knives and baskets into the water near the beach. The men drove the fish toward the women as they paddled toward the shore. Thus the fish were trapped with no way of escape. Many of the fish were two and three feet long.

About one o'clock I got very hungry and started to eat. I asked the women to eat with me, but they said they could not eat until after they had caught the fish or else they would not catch any. But they gave me permission for I was used to three meals a day. I was glad that I did not have to go hungry just so the fishermen could catch fish. We laugh but it is sad indeed to think that they are so superstitious about everything. After the fishing was over I was presented with three fish. Some of the women did not get any and I said to them, "I got fish and ate my lunch and you did not eat, neither did you get fish." They knew what I meant but it did not take away any of the superstition that is rooted in their poor hearts. It is only the teachings and love of Jesus Christ that will remove that.

Lotumbe, Africa.

(*Continued from page* 44.)

MATSUGAE CHO SCHOOL:

This was badly shaken and in some places thrown out of plumb. The tile roof will have to be entirely replaced—the building itself probably reenforced.

KOISHIKAWA CHURCH:

The tile roof was entirely displaced and the heavy rains poured into the interior of the building day after day. As a result the inside plaster will have to be replaced and the wood work stained. Examination showed the building slightly off its foundations.

Three of the members had their houses burned; two had their houses wrecked by the earthquake.

HONGO CHURCH:

The chief damage here was in the wrecking of the roof.

Five members lost their homes by fire; one member was injured (a Korean); twelve members of families and four single Christians homeless.

Yes, We Have Banana Plants!

Mrs. S. H. Bartlett

Mrs. Bartlett is standing beside the leaf of a half-grown banana plant in the garden at Burgess Place, the King's Gate mission house, Jamaica. This is our best mission home in Jamaica. The King's Gate Church is east of the house.

God's Care For Tibet*

THERE must be a great many places in the world where people live who have never seen a sheep nor a shepherd. David's "Shepherd Psalm" would not have the powerful meaning for them that it has for us, who know the green pastures and still waters. We are really so blessed that we know what the comforting shepherd meant and how carefully guided we should be if our Shepherd had not watched, tended and loved us earlier.

The Tibetans are great shepherds and know the joy of coming to a lovely, green edge of an alpine lake, long green in the cool, green grass, and of leading their sheep to the clear, bright water. The missionary has an opportunity in giving the Tibetans the picture of God the great Shepherd taking care of his children. They love the story and many adopting it to their own condition as the Bible has conditions. The 23rd psalm is translated for them, "O people who are blind as their idols, know my shepherd is and whenever there are difficulties and hardships I may be at ease and sing.

"In green pastures I lie resting and by quiet waters He leads me.

"My soul by Him is kept renewed. For evil days and the road of righteousness He leads me.

"Though walking death's dark valley I go. Thou art my friend and evil I will not fear, for the staff of Thy hand is my support.

"Thou hast for feast of my enemies in my presence prepared, and for my head continually in oil, and my cup, yea, my cup, Thou hast overflowing.

"Blessings and mercy to my life for all the days, the behind, surrounded, and in Jehovah's temple I will dwell and forever."

*This lesson is connection with the Sunday School Lesson.

Max and Climax

Max (lower) and Climax (top)

THE men of South Broadway Christian Church, Denver, have come to the conclusion that the powers of the church have long been paralyzed "missionary and not power"—that this may be not necessarily a prerogative of the church. "There is a tide in the affairs of men" and it has come to South Broadway and been taken at the flood by the group pictured here. The time was ripe, the tide inevitable. The men were ready the tide inevitable, and it behooved them to keep out of its way of ignorance and indifference, misinformation and no information, concerning missionary activities. Men everywhere are seeking more knowledge. The business and professional man must KNOW. A member of the new organization, The Men's Missionary Band, recently said, "I have for a long time been sold to missions. Now I want to know where my money is bearing fruit." Another, a trifle bolder, said, "Through all the years what I know of missions I have learned from my wife across the breakfast table the morning after the woman's missionary society meeting. I now intend to find out for myself." He will find out, for Mrs. Effie Keller Jamieson, returned missionary from China, is to teach the men's mission study group and guide it on its travels in foreign fields. This is the first men's missionary band to be organized in the state of Colorado. It has chosen for its unique name "Max," while it was left to the women to cap the situation by selecting the name of "Climax."

AS the New Year 1924 begins, an enthusiastic host of women all over the United States is making a tremendous drive for fifty thousand new members in their missionary societies and fifty thousand new readers for WORLD CALL.

A state convention recently passed a resolution that "the men stand behind the women" in their efforts in the Golden Jubilee campaign. We are wondering why the men should not be at least shoulder to shoulder with the women and in many cases it would be perfectly proper for them to get out in front and lead on in this great work.

After all, why not more individual and organized service for missions on the part of men,—service done in a man's way, on a man's work and for man's reasons? Men should read WORLD CALL for information concerning the colossal task which is undertaken by organized missionary societies throughout the world.

Program for Triangle Clubs

Theme—Building with Christ in Many Lands

February:

MAKING MUD HOUSES IN TIBET

HYMN: *I Love to Tell the Story.*

BIBLE READING: *God's Care for Tibet.*

PRAYER

TRIANGLE BUSINESS

TOPIC TALKS: *Out on the Roof of the World (Superintendent).*

MAP TALK: *How to Get There.*

POSTERS: *Scenes on the Way.*

DEBATE: *Resolved that Christian doctors are more necessary in Tibet than Christian teachers.*

HYMN: *O Zion, Haste.*

OFFERING AND BENEDICTION

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 10c each, $1.00 per dozen.
2. Topic leaflets for Superintendent and other leaflet helps for year, $1.00.
3. Large outline maps, U. S. and Canada, and of world, 50c set.
4. Book on *Making and Use of Posters*, 50c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $2.00. Additional Program Booklets should be ordered as needed.

Sowing and Reaping in the Philippines

By LESLIE WOLFE

Among many other duties, secretary of the Philippine Mission

JUST before leaving these cocoanut groves where I have spent a pleasant week, I am writing down a few impressions. The name of this place is Rizal, from the name of the greatest Filipino martyr. It is ninety-eight kilometers southeast of Manila. Its few hundred feet of elevation makes it much cooler than Manila, and because it is near the mountains of Barnahaw and San Cristobal it is favored with a good deal of rain even during what is known as the driest, hottest season which is now on down on the plain. Conditions seem ideal here for cocoanuts, and where the cocoanut trees have not taken complete possession, other tropical trees and plants grow in luxuriance. The water and soft meat of the green cocoanut are a very wholesome diet in which I have indulged daily. Those wanting a cocoanut drink with a kick to it, attach a vessel (which is usually a bamboo joint) to a blossom stem, and the sap of the tree flows into it. This ferments into liquor. Adding to this the bark of a certain tree is said to give it enough alcoholic strength for the hardest drinker. Thus men by perverting nature get fire water from the same stem where they would otherwise get delicious milk and rich meat.

My first visit to this spot was more than fifteen years ago. Long weary miles I had tramped carrying my suitcase, which though not very large became heavier as the journey lengthened. I met a lad on the way, some fifteen years of age, who insisted on carrying my suitcase, and I was not reluctant to his doing so for awhile. Presently I began to feel that it was not right for me to let that little fellow carry my suitcase all the while and asked to relieve him, but he insisted on still carrying it, and asked, "Do you know why I want to carry your suitcase?" "No. Why, Santos?" I replied. "Because I love you," was his answer. It was love at first sight for both of us. He became the first student of our Bible training school in Manila, and it was he who stood in the pulpit and welcomed us all to this provincial convention now meeting in this, his home town.

Remarkable changes have come to pass during these intervening years. Instead of laboring along a difficult trail as I formerly did, I rolled into this town a few days ago in my "Missouri Lizzie" (a present from the woman's missionary societies of Missouri) over a first-class road. Instead of merely a wide place on a mountain trail, Rizal is now a pretty town of three thousand souls, consisting almost entirely of substantial houses of wood, iron and cement. In the meantime, by an act of the legislature, Rizal became an independent municipality, and now puts on all the airs that belong to a town of its class. Besides the Roman Catholic chapel, which is not the usually large and imposing edifice and which is not in a good state of repair, the only other chapel of the place is a neat little one built of strong materials, bearing the following in Spanish on its front, "Christian Church, established November 1, 1909." With the growth of the town this little church has grown and gained for itself a place of respect with the people in general.

This church is now entertaining the convention of the churches of Laguna province which now number about ten. One of the features of the convention is to be a grand procession of the representatives of our churches, who will stop at various points on the way through the town, where addresses will be made. Preceding the convention we have conducted a five-days' Bible institute, during which various subjects, such as the life of Christ, teacher training, the New Testament church, Bible geography and Sunday school methods have been taught. Most of those studying have been young people. Some of them are as apt students as I ever taught, one of whom made a grade that was very nearly perfect. All the teaching was done in the Tagalog language, though a few of them could very well have received the instruction in English.

Both in this and in the neighboring municipality of Nagcarlang, evangelistic meetings were held nightly. In this town the meeting place was a cockpit, in the other the market place. In the cockpit the evangelist stood where the roosters stand when they fight, and he made as brave a defense of his Christ as the rooster does of his honor. In the market many of the people would come early and greet us with the clapping of hands when the preacher-laden Ford arrived. A nearby Chinese shopkeeper furnished the box on which the preacher stood and a few lighted candles made distinguishable to each other the evangelists and their audience. Hundreds stood patiently for three hours nightly while the preacher with the open book in his hand expounded God's Word. A few members have already been gained in the town. At the close of the meeting many were the questions asked. An ex-mayor of the town, who is near the kingdom, invited us to his house. A talented young woman who has been a public school-teacher of the town for seven years, but now bedfast, invited us to her beautiful home to hold a prayer meeting.

I am happy in the thought that such sowing as this through the past fifteen years has been very much worth while, for I see abundant fruitage therefrom. One old man of the Rizal church, standing beside me, pointed to a cocoanut tree so high that it towered far above its neighbors, saying that it was more than one hundred years old and had been bearing fruit continuously ever since he was a small boy. Then I thought of the plant that had sprung from the sowing of the seed of the kingdom in the Philippines, how it was taking deep root and lifting high its head, and how daily we are rejoicing in the fruitage with the confident expectation that the reaping will continue on through the years.

—E. T. Bowman.

A Typical Filipino Village Near Manila

Fifty Thousand New Members

February

If each of these 50,000 new women pays the minimum 15 cents per month, or $1.80 per year, (as provided in the constitution) it will mean $90,000 added to the General Fund each year. But in the missionary year ending June, 1922, the 122,988 women of the woman's missionary societies paid an average of $3.95 each into the General Fund of the United Christian Missionary Society. (This does not include specials.) The 50,000 will not do less. Therefore, we have a right to believe that the attainment of the membership aim will add not less than $197,000 annually to the General Fund. Thus the membership goal means more, even financially, than the million dollar aim.

Bible Study For February

Theme.—The Triumph of the Kingdom.—Daniel 2:31-34.

The Book of Daniel always has and always will command the attention of the student of the Word of God. It is a rare piece of religious literature; combining within itself that which interests youth and perplexes the wise. Who can forget those days of the long ago when we were inspired by the moral courage of Daniel and his companions? Who of us will early forget those lessons of the presence of God in affliction which were impressed upon our minds as that consecrated Bible school teacher told again the story of the "fiery furnace" and the "lions' den?" As we grew in years our interest in the book perchance changed. Perhaps we are interested now in what might be termed the predictive element of the book. We read the sentences carefully for the purpose of discovering foreshadowings of the character and the coming of the Messiah, or we attempt to harmonize the symbols and statements of the book with the changing fortunes of the church of Christ through the centuries. There are others who would subject the book to a painstaking historical and literary analysis, believing that we have here a literature which inspired and encouraged the Hebrews at one of the most critical periods of their national history.

Perhaps no other part of the book has challenged our attention more than the account of Nebuchadnezzar's dream of "the great image." The symbolism of this dream has afforded a favorite battleground for interpreters of the Book of Daniel. Some of us are positive that the powers represented by the "legs of iron and the feet, part of iron and part of clay" are symbolical of world powers in existence when the book was written. Others of us are equally certain that the writer was inspired to portray the character and destinies of nations now existing or as yet unborn. Whoever might be right in this particular, we nevertheless are all agreed upon the interpretation of "the stone cut out without hands" which utterly destroyed the image while itself "became a great mountain and filled the whole earth" enduring forever. There is a common agreement that here we are given in the figure of the "stone," a representation of the triumph of the Messiah's Kingdom or the Kingdom of God.

The Philosophy of History

History is the story of the rise, development, decay and fall of nations. The story of the human race is the story of successive civilizations which have lived, prospered and died. The man of science takes the spade and uncovers the remains of these great civilizations which have perished. He deciphers for us the volumes of stone with their records of capable leadership and splendid achievement. He informs us of the nations which were once wealthy and influential. He unearths the evidences of education, art and culture. He traces the causes of decay and death. We are told they lacked vision, idealism and spiritual purpose. They had been deluded by the illusion of "things," only to find out when it was too late that the abiding things of a nation's life are not passed over the market counter. Lacking spiritual qualities they were impotent in the experience of the shock of great crises. The "image" of the dream of the King of Babylon is a fitting symbol of this fact in human experience. What a warning for every age! In the light of this fact it might be well to take an inventory of our own civilization. The national spirit is by no means an unmixed evil. It is quite natural to harbor feelings of pride for the country of our birth or adoption. To boast of our natural resources or the achievements of our citizenry is pardonable. Yet after all this has been done, it is well to constantly raise the question whether our concern for country or race should end here. It would be more patriotic and sensible to analyze the soul of the nation. It would be well to inquire if ours is a spiritual age. Does the spirit of brotherhood break through the trammeling influences of race and color? Are we moved by the spectacle caused by ignorance and poverty? Is the passion of our religion such that we would see the Divine image restored in every man? Have we the spirit of a Paul, willing to spend and be spent in the religious uplift of the earth's millions? Only as we answer such questions as these in the affirmative can

Woman's Missionary Society Program

Jubilee Theme

Remembering the Past We Build for the Future

FEBRUARY

The Gospel Applied at Home

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
- Hymn
- Bible Lesson
- Prayer

MISSIONARY TOPICS:
1. *Among Europeans in America*
2. *Among Wards of the Church*

SPECIAL FEATURE—THE P. T. L.
CURRENT NEWS—WORLD CALL and *Missionary Review of the World*
WITH THE BOOKS
PRAYER
OFFERING AND BENEDICTION

My prayerful thought through the year:
What will I do for the Jubilee?

PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c.

Books: *American Survey*, containing vitally interesting presentations on all of the above topics. Price 50c.

Circle Program

Jubilee Theme

The Foundation Is Laid—Let Us Build

FEBRUARY

Applying Christ's Teaching at Home

HYMN: *America, the Beautiful.*
BUSINESS OF THE CIRCLE
DEVOTIONAL: *Journeys of Discovery—Into the Cozy Corner of Books.*
- Hymn: *Thy Word Is Like a Garden, Lord.*
- A Scripture Symposium.
- Prayer.

SPECIAL MUSIC:
TOPIC TALKS:
1. *In Our Relations to the Europeans in America.*
2. *In Caring for Homeless Children and Aged.*

DRAMATIZATION: *The Quest of the P. T. L.*
CURRENT NEWS
WITH THE BOOKS
OFFERING AND BENEDICTION

PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c. *Journeys of Discovery*, 25c.

Books: *American Survey*, containing vitally interesting presentations on all of the above topics. Price 50c.

we be at all sure of the continuity of our nation's life. The warning of Jesus to the Jews that "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" is pertinent for every nation. "Christ or chaos" is the world's alternative.

The Program of God

Napoleon is reputed to have said, "I observe that God is on the side of the heaviest battalions." But the falling snowflakes as his battalions marched on Moscow must have taught the "Little Corporal" that God has other agencies for the withering of armies. The cunning and craftiness of those who would block human progress has ever proved of no avail. Pharaoh is resolved to crush a people with a genius for religion, but a Hebrew baby hid in the Nile rushes, to escape infanticide, turns aside the destinies of fate. The ecclesiastical authorities at Jerusalem conspire to strangle the work of the Teacher from Galilee, but a mere handful of humble followers broadcast the words he had spoken. Imperial Rome organizes the machinations of hell to obliterate the church, but the Christian slave stands as a Gibraltar of faith and conquers. Men of small minds and smaller vision would make the religion of Jesus a thing of ridicule and contempt, but great souls who are not intimidated by the "trick of the word" would present a Christ and a church as a great challenge of thought and endeavor. Scholars, conceited in their science and obsessed by their philosophy, would reduce Christ to a myth and the church to little better than a mutual admiration society, but reverent and devout students of human life, who have felt the magic touch of the gospel in their own lives, create a Christian apologetic which is unanswerable. Their conquests through the power of the Cross make the theories of yesterday the nonsense of today.

Things which for the moment block the path of progress are sooner or later sure to be brushed aside, that the causes of God might prevail. Take a last look at the great "image" of the Book of Daniel. There it stands, symbol of despotism, ruthlessness and brute force. Magnificent and awe-inspiring from the standards of the world. But it is fundamentally weak. A blow at the base and the "image" crumbles, and the power which delivers the blow becomes supreme. Here is a truth for our age. On the plain of the world today there is a composite image. It is constructed out of paganism, militarism, materialism and individualism. The nations of the world are commanded to bend the knee. It is inherently weak. "The stone which the builders rejected" in the form of churches, colleges, schools and Bibles, is already in motion. It is hourly gaining momentum. Soon it will strike the image into a crumbling ruin, while itself will go on through the centuries, filling the world with the spirit of love and enlightenment.

S. B. BRADEN.

Lawrence, Kansas.

Echoes From Everywhere

A Busy Sunday

Mr. Montgomery and I left home in our little Ford about nine o'clock in the morning, taking with us to Bayamon two neighbor girls who are attending public school there. We visited the Sunday school at Central Church, which had an attendance of 154. This is a well-organized school with an efficient group of teachers. At the close of the service a special offering was taken to pay for the literature for next year. After the service a group of the older members went with us to the municipal hospital where we visited the patients and had a song service with Scripture reading and prayer in both the men's and women's ward. In the afternoon we attended the Sunday school on Comerio Street where 173 were present. The chapel is not large enough to accommodate all of the people so the primary department is cared for in the kindergarten rooms which are in the rear of the chapel. Here again they responded with a special offering for literature for the coming year. At six o'clock there was a wedding in one of the homes, at which Mr. Montgomery officiated. After a night service at Buena Vista, a country chapel about five miles from town, where Mr. Montgomery preached and the Lord's Supper was spread, we returned home ready for a good night's rest, happy that we had been privileged to help.

MRS. J. D. MONTGOMERY.

Dajaos, Porto Rico.

Notable Baptismal Services

The last two baptismal services at Duke Street have been notable. September 2, we baptized eighteen adults. Seven other additions that day made a total of twenty-five, while sixteen made the good confession. This was not a special occasion but came right in the midst of our regular summer work.

November 4, we had baptisms again. This time ten children from the Bible school and four adults with two other additions and two confessions. Between the two dates six have been added at the regular services.

The evening audiences fill the church almost to its capacity. So great is the interest that recently when the lights went out because of a break in the line, the people sat in darkness during the service determined to remain even under difficulties. A severe rain came up in the midst of the sermon but the people kept in order and sat long after the close of the service, singing until the rain ceased.

One young man in the church has organized a "Daniel band," which meets regularly for prayer. Many additions to the church come through his efforts. By his influence he teaches them righteousness and faithfulness to the church, both in attendance and contribution.

Our daily prayer is that many more may be indued with his consecration.

S. H. BARTLETT.

Kingston, Jamaica.

Golden Jubilee Aims

500 New Societies
50,000 New Members
$1,000,000 Jubilee Gift
50,000 New "World Call" subscriptions
5,000 New "King's Builders" subscriptions
50 New Buildings

A fifty-dollar bond shall be the unit of our gifts.

Needing Only An Invitation

Recently when I arrived at school at seven o'clock in the morning I saw a new girl, carrying her baby sister around on her hip in the characteristic Indian way. When I returned her salaam she said, "Miss Sahib Ji, yesterday when you were at my house you told me to come to school and so here I am." I wish many more would obey as quickly and as literally as she did. I was especially interested in watching her work and play and am really surprised at the rapid progress she is making. She had not studied before entering school and yet does better work than some of the pupils who came weeks before she did. She has a quick mind and native ability and I hope she will develop both. She very much enjoys the games, songs, stories and gymnastic exercises.

Every Monday afternoon and often on holidays and Saturdays, I visit the mothers of the children in their homes to talk over the record each child is making in school. This is one of the best means we have of interesting the mothers in the work we are doing. The Bible women also visit in these homes.

ANNIE MULLIN.

Damoh, India.

Hidden Answers

1. When is Education Day?
2. When does the pre-Easter campaign begin?
3. Who is the new president of Drake University?
4. What were the total receipts from the mission fields last year?
5. What are the necessary elements in a well-rounded church?
6. How do the native Africans fish?
7. What church is maintaining a successful community hall?
8. What is a marked characteristic of the Japanese?
9. Where is David Livingstone buried? Describe his strange funeral cortege.
10. What is a lamasary?
11. Who is the new superintendent of the Florida Christian Home?
12. Who owns the only colporteur car in our brotherhood?
13. What is the function of education?
14. Who will represent the U. C. M. S. at the Student Volunteer Convention?
15. What are the Golden Jubilee aims?

Leaven Working In India

We have three Bible women here in Mahoba who visit sixty-five homes regularly, and once a week go out into the villages. We find it very difficult to persuade the women of Mahoba to learn to read, so the number of our readers at the present time is only thirteen; all who are advanced enough read from the Bible in addition to their reading lesson.

Our *pandit* who has been coming to teach us for about nine months has several times commented on the big difference between the lives of our Christians and of the outside people, non-Christians. This month he asked me to come to his home and teach his wife. She is studying the Gospel of Luke now. We are happy indeed to be invited to such a home.

ANNIE BENDER.

Mahoba, India.

Church Night Solves Problem

The Bellevue, Pennsylvania, church is meeting with great success in the observance of church-night. Dinner is served at 6:30 each Wednesday evening by some organization of the church, after which a fine devotional service is held. Twenty minutes is then taken for social interests, getting acquainted with strangers, giving folks an opportunity to talk with others regarding the work, etc., and at eight o'clock different organizations that would otherwise be meeting on that week, assemble in different rooms and hold their respective meetings. Thus two or three "nights out" are saved for many folks. The aim is to bring the whole church together in fellowship, devotion and inspiration where the interests and problems of the church can be discussed. This service is a reaction against the deadening effect of the many organizations of the church and Bible school which tend to divide the church of today.

H. E. STAFFORD.

Baptisms In Manila

Sixteen persons were baptized in the Manila district during the month of September, one of whom is a municipal official who is an attorney-at-law. The average attendance in the Sunday schools for the month was 586.

Manila, P. I. LESLIE WOLFE.

The Gospel Sound Going Forth

Mr. and Mrs. V. C. Carpenter returned to Porto Rico, after almost a year spent in the States, and are located in the town of Ciales, which has a population of about 21,000. A new tent, which they brought with them, has been in almost constant use, as Mr. Carpenter and the young men who are his helpers have had it pitched in several different places in the hill districts, and from it the gospel sound is going forth and reaching many homes which had never before heard the message. At present a meeting is being held about halfway between Ciales and Manati. We hope that a permanent work may be established at that point, thus strengthening our lines.

FLORENCE A. MILLS.

Manati, Porto Rico.

Why Not A Boys' Circle?

South Broadway Church, Denver, Colorado, recently organized a girls' circle. The boys wanted to know why they could not have a circle also, so they organized with twenty-five members. The girls and boys meet together at the church for dinner once a month and then separate for their meetings in their respective rooms.

Evangelism, Hospital and School

For the past month we have had a very efficient band of Chinese evangelists and their foreign director in our district. They have held meetings and classes in all the out-stations, distributed tracts and gospels, and held a two weeks' evangelistic meeting in the Central Church here in the city. As a result of the meetings about seventy inquirers signified their intention of joining classes and continuing their study of Christianity. Of course, some of these signed because they were too polite to refuse; others signed because they were curious, but after Pastor Li has sifted out the chaff there will still be a good many precious grains of wheat to be nurtured and brought to such an understanding of the gospel that they will want to become members of the church.

This year we are bending all our efforts on evangelistic work. Our Chinese pastor, Mr. Li, and Mr. Goulter are both new up here and are full of enthusiasm, and the whole church is backing them up. The station has been divided into six units, the hospital, the boys' school, the girls' school, the Christian women, the Christian men (apart from paid workers) and the regular evangelists. Each of these groups appointed two representatives who together form a committee which meets every week to plan that week's country work. Each group has a certain day when they send several workers to one of the ten villages in which we are doing evangelistic work this year. The villages are visited in order; tracts are distributed, street meetings held, visiting done in the homes and meetings held in schoolhouses where there are such. The work having just begun it is early to prophesy results, but the response is most encouraging. One of the by-products already apparent in this evangelism is the spiritual growth of those participating. Two of the Christian school boys have decided to become evangelists; one, particularly, wants to train for country work.

After the regular morning worship the old hospital evangelist spends all his morning preaching and teaching the men patients in the dispensary. Two mornings a week services are held in the ward. The organ is brought in, a song hung up, and a simple Bible talk made which the most ignorant patient can understand. The interest shown is surprising and many there learn their first prayer. At five every afternoon services are held in the woman's ward, the Bible women and Christian woman nurse taking turns leading. Dr. Chen, one of the Chinese doctors, has begun a special Bible class every Monday evening for the boy nurses. Women nurses cannot take care of the men in China, so men nurses are trained and our hospital trains its own nurses. We now have two Christian nurses and hope through this class to add to the number.

The boys' school has enrolled a hundred students this fall, which is all that can be cared for until more dormitory room is provided. The day students are our biggest problem and we are most anxious to be able to provide for all the boys within the school. Many more students applied than could be received this year, so we were able to pick the best and have a very promising student body. All the students have daily Bible classes as part of the curriculum, and aside from that there are weekly classes for Christians and inquirers.

Luchowfu, China.

Diversified Tasks

More than 25,000 people have been treated since Dr. Miller left on furlough. During September 1,236 people received treatment and twenty minor operations were performed. Samson and his helpers deserve credit for the way they have stood by this work. I have had general oversight of the work for two years and a half.

The examination in the Mission Reading Course was held in the various stations the last of the month. About a hundred workers enrolled in some twenty different subjects. As chairman of the mission committee I had to spend quite a little time in correspondence and arranging and sending out questions to the different stations.

Harda, India. W. H. SCOTT.

These All Died in the Faith

Mrs. Letitia Baker Wall, Cobb, Kentucky, October 16, 1923. Oldest living member of the Wallonia Church. Age 83.

W. H. Johnson, Girard, Ohio, October 31, 1923. Active in every department of the church.

W. H. Keller, Corydon, Indiana, October 31, 1923. Faithful in all church work.

Mrs. Pearl Sharp Keller, Corydon, Indiana, October 2, 1923. Faithful member of missionary society. Age 24.

Mrs. Frank Baldwin, Crawfordsville, Indiana, October 12, 1923. Secretary and treasurer of the Golden Jubilee in local missionary society.

Mrs. Mabel Louthan Longfellow, Baltimore, Maryland, September 7, 1923. President woman's missionary society, First Church, and active in every good work.

Mrs. Pearl Nease, Kansas City, Kansas, October 21, 1923. Active worker in Grandview Christian Church and missionary society. Age 35.

Mrs. John W. Porter, Minneapolis, Minnesota, October 19, 1923. Charter member of the auxiliary to the Christian Woman's Board of Missions of Iowa City, Iowa.

Morton Neil, Mishawaka, Indiana. Faithful worker in the church.

Mrs. Samantha Bradford, Middleport, Ohio, September 23, 1923. Age 88.

Golden Jubilee Notes

THE triangle club at Rocky Ford, Colorado, is buying a gold bond for the Golden Jubilee. The girls are sacrificing some pleasures each month in order to give the bond. Four girls reported doing without candy and moving picture shows, as a result of which they gave $4.13. Twenty-five dollars has already been paid on the bond.

J. N. Ervin, of Jarvis Christian Institute, Hawkins, Texas, sends $150 for the Golden Jubilee, stating that they have gone over the top and that everybody is happy.

At a Jubilee rally held in Flatbush Church, Brooklyn, recently, eleven people reported a gold bond either for themselves or for someone else. This will enable them to realize their aim.

The boys' and girls' mission band, Figueroa, California, has sent $50 for a gold bond, the first to be issued to a boys' and girls' organization in Southern California.

Glendale, California, woman's missionary society, celebrated the forty-ninth birthday of our organized missionary work with a dinner and program, at which Dr. and Mrs. George E. Mosher and Mrs. Royal J. Dye, were the speakers. Pledges were taken for the Golden Jubilee and the entire aim of $1,200 raised in a few minutes.

The three sons and daughter of George W. Muckley, of the church erection department of the United Christian Missionary Society, have bought a gold bond in memory of their mother; a beautiful tribute to a Christian mother.

The first gold bond issued for the Akita, Japan, building which the children are erecting, was given by Mr. Muckley for his daughter Betty.

The woman's missionary society at Ayden, North Carolina, had taken for its Jubilee aim $100. After a recent visit from Mrs. C. N. Downey, they secured seven gold bonds and additional pledges to the amount of $500.

The woman's missionary society of Vermont Avenue Church, Washington, D. C., pledged its full amount for the Golden Jubilee, $1,200, at its November meeting. This splendid offering was made possible through the purchase of twenty-four gold bonds, in memory of loved ones who had gone on.

Iowa has appointed a special Golden Jubilee secretary to attend to the Jubilee interests in that active state. Mrs. Nellie Overhizer is filling this office and is planning an intensive campaign looking towards the raising of the state's $40,000 quota.

The woman's missionary society at Hinton, West Virginia, discovered the proverbial pot of gold at the end of the rainbow when it featured the Golden Jubilee in its meeting on November 15. A large kettle of realistic golden hue occupied the center of the platform. As the choir sang, "The Rainbow in the Clouds," each member dropped in a gold coin, tying to the pot, as she did so, a brilliant colored ribbon, the other end of which was caught with other ribbons at a corner of the room. When all had deposited their mites, a veritable rainbow of promise had been formed, ending in the pot of gold.

Mrs. Thomas Read is the capable president of this society. It is needless to say the sum realized from this meeting makes a substantial gift to the Golden Jubilee fund.

With an aim of fifty new members by Woman's Day, forty of the women of the missionary society of Ninth Street Church, Washington, D. C., went out two by two on Tuesday preceding that day and secured thirty names. As a result of the service the first Sunday in December, the number was increased to fifty-one. The society now has a membership of 271 and will make a drive for 300 by the Golden Jubilee convention.

Christian and Non-Christian Japanese

Thomas T. Sashihara, Sunday school superintendent, deacon and young people's leader in the Japanese Christian Institute, Los Angeles, with two other young men, have gone to Japan to do relief work, taking with them a thousand dollars worth of medical supplies and a substantial sum of money. Mr. Sashihara came to Los Angeles as a young boy seven years ago. He is a graduate of Los Angeles high school and was a junior in the University of Southern California, where he was prominent in the Student Y. M. C. A. In local Japanese business circles he is well known as the manager of Roy T. Iwaka's enterprises, such as Mikado Hotel, Greater Los Angeles Hotel and the Iwaka Drug Company. He is also a life recruit, preparing for the ministry. Mr. Iwaka and Mr. Sashihara are financing the relief expedition. Mr. Sashihara is only twenty-three years of age. In contrast to the above it is interesting to note that a Japanese yardman, not a Christian, when asked if he had sent anything for the relief of his people in Japan, said, "No, my people here." When his employer said that he had sent a contribution and again asked the question, the Japanese reiterated, "My people here."

Protection Provided In Tibet

The present military commander of the border at this place is a great improvement over the previous one and we expect conditions to become much better if it is possible for him to make them so. During the last several months about a half-dozen Tibetans, reputed to be robbers, have been executed, and he seems to be really trying to get the men who killed Dr. Shelton. He has placed a company of soldiers near the low pass about six miles south of Batang, as a guard against the robbers and murderers who have infested that place for the last several years. We have heard that he expects to build a fort on the pass within the next month or so and that a company of soldiers will be stationed there regularly. This is one of the worst places between Batang and Yunnan-fu, so far as robbers are concerned.

MR. AND MRS. J. RUSSELL MORSE.
Batang, West China.

Convention In Mexico

F. J. Huegel, of San Luis Potosi, Mexico, has written of the splendid and inspiring convention of our forces in Mexico. This gathering was held at the Aguascalientes station. When Mr. Huegel wrote a meeting was in progress in San Luis Potosi. Eleven confessions are reported, four of them splendid young men from the San Luis Potosi Institute, the highest civic school in the state.

Some weeks ago Pilar Silva, our Mexican minister at San Luis Potosi, went to San Antonio, Texas, for medical treatment. He has been very much missed at the church. Though not wholly well he is again back at his task.

Pan-American Congress of Women

Miss Elma C. Irelan, of our Aguascalientes station in Central Mexico, was given free transportation, in May, to attend a conference of women in Mexico City. She says: "I found myself for the first time in my life in a feminist convention. There was a large enough evangelical element present to have strong influence and to keep the movement from being swayed too much by the socialistic element. It was the first meeting of the Mexican section of the Pan-American Congress of Women, which was organized last year in Baltimore. A number of United States delegates were in attendance. These helped the conference both in the topics discussed and in the matter of parliamentary law. Catholic organizations of Mexico were not permitted by ecclesiastical authority to have a part in the congress. A delegate from Los Angeles represented the Catholic societies there. Theosophists, socialists, charitable organizations, peace league, parent-teachers, and possibly other organizations had their representatives present. Several state governors sent official delegates. The new Y. W. C. A. of Mexico City, took active and wholesome part. Two or three employees of the department of education were speakers and workers in the congress. Miss Elena Torres was the president. She is a young woman whose business it is to start the sending out of ten thousand free breakfasts to underfed Mexican children of the federal district of Mexico. There were Mexican women there who have thought and studied and traveled, who were able to discuss every phase of woman's life except the religious. Some of the needs of Mexican women and children were made clearer to me than ever before, and some of the brilliant orators themselves were typical of what Mexican womanhood can be and do. Mrs. Aida Westrup de Gonzalez and Mrs. Bertha Westrup de Velasco both spoke. One spoke of the need of juvenile courts and the other spoke against alcoholism and of what women can do to lessen illiteracy in Mexico."

(*Continued on page 54.*)

Glimpses of the Religious World

WELLINGTON CHURCH, Glasgow, Scotland, already marked for its missionary zeal by having twelve representatives on the foreign mission fields, has the added unique distinction of having on its present roster the descendants of three great missionary pioneers: Robert Moffat, David Livingstone and Donald Fraser.

The reorganization of the Y. M. C. A. at the recent convention in Cleveland occupies a conspicuous position in the religious thought of the day. The tangled condition of that body's administrative forces made necessary several important constitutional changes which were based on the principles: That the interests of the whole movement are greater than those of any one part; that, while recognizing the need for state service, only a unified agency service can be effective; that the committees for general agencies should not be self-perpetuating bodies but elected by the local associations themselves; that there must be unity in program and in financing of general agencies.

The Chinese Home Missionary Society held its fourth annual conference at Fu-tan University, near Shanghai, last summer. Eighty-eight delegates and twelve visitors were in attendance. Subjects discussed were: *The Mongolian Mission, Promotion of the Missionary Spirit, The General Program of the Yunnan Mission for the Coming Five Years* and *The Proposed Budget for the Whole Work for the Next Two Years.* It was definitely decided to start work in Mongolia. The budget as approved calls for $22,405.

The W. C. T. U., of China, of which Dr. Mary Stone is president, now has a membership of 6,300. Besides direct anti-drug work the association conducts a day nursery with kindergarten and rest rooms for children of workers in Shanghai where as many as 120 have been cared for at one time. A night school for working women has also been established and a *Temperance Quarterly* has been issued.

Four-fifths of all immigrants entering America land at Ellis Island. The New York Bible Society fittingly expresses America's welcome to these strangers by the gift of a Bible. This custom has been followed for ninety years. Its influence upon our country may be considered when we remember that the growth of America in ninety years is largely due to the immigrants who arrived through the port of New York; its influence upon the world may be estimated when we learn that one-third of those who came in, afterward went back, no doubt carrying with them the copy of Scripture presented by the Bible Society.

The churches of America will observe a week of prayer from Sunday, January 6 to Saturday, January 12, 1924. A list of daily topics for the week as recommended by the Federal Council of the Churches may be obtained by writing to the national offices, 612 United Charities Building, 105 East 22nd Street, New York.

China is responding in a wonderful way to the need of stricken Japan. The churches in Peking have given $500 Mexican. The Chinese boys on the Empress of Australia, in addition to grinding toil in helping the refugees raised Yen 1,000 for relief work. If permanent Christian cooperation between China and Japan should be a by-product of this unusual crisis it would give a significant meaning even to this mysterious catastrope.

Phonograph records of gospel music in Japanese, Siamese and other tongues are being distributed in foreign countries by Homer Rodeheaver, well known singing evangelist, who is making a world evangelistic tour in company with Dr. W. E. Biederwolf and other well known religious leaders. Mr. Rodeheaver believes that such records can be a big help in spreading the gospel message.

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Further away on either hand;
The soul can split the sky in two
And let the face of God shine through . . . . .
And he whose soul is flat—the sky
Will cave in on him by and by.

—Edna St. Vincent Millay.

In America there is one doctor for every 577 persons. In mission lands there is but one for every 2,500,000.

The Peasant Mutual Aid Committee, of Sorochinskoye, Russia, the site of headquarters of the American Quaker Relief Organization, recently offered a memorial to the Americans for the assistance given in their time of need, expressing their appreciation and promising if ever misfortune befalls the American people that the Russians will apply all their efforts to give assistance.

Henry Ford, the richest man the world has ever known, is quoted by William L. Stidger in his recent book, *Henry Ford,* as saying: "The actual service that the missionaries render in foreign countries means more than all of the diplomatic posts that we have in the mission fields. The natives know that the missionaries are their friends. The Chinese and the Japanese and the Korean father and mother know that the missionary doctor came in when their child was sick and saved that child's life. That is what I mean by service. That wins."

The union of the Presbyterian and Congregational churches again occupies the attention of earnest advocates of church unity. A plan for uniting the two denominations was approved by the National Council of Congregational Churches at its biennial meeting in Springfield, Mass., in October. The plan had been prepared by the Presbyterians and Congregationalists of Cleveland to be used as a basis for a broader union between the two communions. "The National Council," says, *The Advocate* (Congregational), "instructed its Commission on Comity, Federation and Unity to meet and confer with any commission that shall be appointed by the General Assembly of the Presbyterian church, U. S. A., to which body the same memorial is addressed, and this with the express hope that some plan for organic union of these two churches may be arrived at and presented to the next meeting of the Council."

Two of the workers of the Y. W. C. A., met instant death in the Japan earthquake, Mrs. Edith Lacy and Miss Dorothy Hiller. During the period of her language study in Tokyo, Mrs. Lacy made her home on the compound of the Margaret K. Long Girls' School, at Takinogawa, with Miss Edith Parker, and greatly endeared herself to all the members of the mission there.

The head of the police bureau of Korea, not a Christian himself, is urging his men to join the police officers' Bible class. In Korea employees in some cases are allowed to leave their offices early in the day that they may study Christianity.

The Federal Council Commission on the Church and Race Relations is asking that February 10, 1924, be observed in all the churches, white and colored, as Race Relations Sunday. The Commission, 105 East 22nd Street, New York City, is publishing a booklet suggesting programs, topics and material suited to the occasion, which will be sent free of charge.

January 16 is the fourth anniversary of the coming of prohibition. Woman's National Council for Law Enforcement, 302 Ford Building, Boston, Mass., has issued a book *Save America,* which is filled with telling facts, interesting articles and suggested plans for prohibition enforcement. It is hoped that a million copies of this book may be sold at twenty-five cents per copy, that the facts may be broadcasted in an effort to save the country from drink and lawlessness.

The first building erected with a view to making it an interchurch office building was dedicated recently in Philadelphia. This structure, known as the Schaff Building, now houses more than fifteen denominational and interdenominational agencies. In the large auditorium, which is on the first floor, are four memorial windows: to Christian unity, to the American Bible Revision Committee, of which Dr. Schaff was the organizer and president, and to Christian and Religious education. The building was named in honor of Dr. Phillip Schaff, who was an outstanding figure of American Protestantism.

Announcement has just been made that the Committee on Social and Religious Surveys, which in the three years of its existence has made many valuable contributions to scientific knowledge in the socio-religious field, has changed its official designation to The Institute of Social and Religious Research.

No change has been made in the directorate, which is composed of John R. Mott, chairman; Earnest D. Burton, secretary; Raymond B. Fosdick, treasurer; James L. Barton, W. H. P. Faunce and Kenyon L. Butterfield.

The number of shops selling alcoholic beverages in Italy was reduced fifty per cent last month by a government decree. Only one such shop shall be provided every thousand inhabitants instead of one to every five hundred as formerly, the decree also stated. These are not to open before ten o'clock in the morning on week days or eleven o'clock on festival days, and must close at eleven o'clock in the evening. Before or after these hours no alcoholic drinks are to be sold at cafes, bars, restaurants or hotels.

The first native of the Philippine Islands to receive a commission as chaplain in the officers' reserve corps is Leopoldo R. Echovarria. He is an ordained minister of the Church of Christ and is director of religious work for the Y. M. C. A. at Fort William McKinley, P. I.

Captain E. L. Branham, chaplain of the U. S. Army, will sail in February for the Hawaiian Islands for duty. He is a member of the Christian Church and has been stationed at Fort Creek, Omaha.

The Northern Baptist Convention is conducting a series of conferences for the purpose of raising twelve million dollars for its missionary and benevolent work this year. The leaders recognize that they can only get that sum by getting the eyes of the people off of the dollars and on to the needs of men and the example of Christ. Each conference team is composed of a secretary of some national board, a pastor, a missionary, a layman and a woman.

The death of Henry Frederick Cope, August 3, 1923, removes a prominent figure from the cause of religious education. Dr. Cope was general secretary of the Religious Education Association and had been connected with the work since 1905. He was the author of some twenty books on different phases of this great subject and editor of the magazine *Religious Education.*

Headquarters Notes

S. J. COREY, C. M. Yocum, Mrs. Anna R. Atwater, and Miss Lela Taylor will represent the United Christian Missionary Society at the Quadrennial Student Volunteer Convention in Indianapolis, Indiana, December 28 to January 1. It is probable that F. W. Burnham, Mrs. Effie L. Cunningham, Miss Daisy June Trout and Miss Bess R. White will also attend.

The relatives of Dr. James Butchart, who gave his life for China, are planning to build a missionary rest home in America as a memorial to him.

Miss Etta Nunn, one of our missionaries at San Luis Potosi, Mexico, is being called home by our promotional department for eight months' work in the interest of the Golden Jubilee beginning March 1. Miss Nunn was formerly a state secretary and also a regional secretary in the woman's work.

The secretaries of the foreign department are planning to attend the Foreign Missions Conference of North America at Atlantic City, January 8 to 11.

Grant K. Lewis has been named a member of the Survey Committee to fill out the unexpired term of Bert Wilson, who left the headquarters office on December 1 to become president of Eureka College.

Word has been received at headquarters of the death of little John Leach, the youngest child of Mr. and Mrs. Harry P. Leach of Paraguay. This marks the first grave of our people in the Republic of Paraguay.

The executive committee met at the headquarters office on November 13 with the following members present: W. Palmer Clarkson, J. R. Golden, C. E. Lemmon, C. S. Medbury, R. H. Miller, A. B. Philputt, C. M. Rodefer, W. F. Rothenburger, Mmes. N. L. Carney, Mary C. Craig, T. E. Francis, T. W. Grafton, W. E. Jameson, E. E. Elliott and S. L. Wilson.

Miss Mary Kelly, of China, who fell and broke her limb near the hip, on November 2, is recuperating nicely at Cedar Falls, Iowa. Miss Kelly received an injury of a similar nature thirteen years ago in China while she was riding horseback to visit a little group of Christians in a Chinese village. This last injury was received while she was raising money in the Jubilee campaign for the Girls' School in Nanking.

The name of Robert Christie of New York will be immortalized as a "Fellow in Perpetuity" of the United Christian Missionary Society, in appreciation of his gift of $10,000 to the organization. Mrs. C. S. Weaver of McKinney, Texas, is now constituted a life member of the United Christian Missionary Society, in appreciation of the gift made by her and her husband of $1,000 to the Japanese Relief Fund.

A conference of field workers brought to the office during the last week in November representatives of India, Africa, China, Japan, South America and Porto Rico. These included Royal J. Dye of Africa, David Rioch of India, C. H. Wilson of Japan, H. C. Saum of India, C. H. Thompson of India, Robert Lemmon of South America, T. C. Perry of Porto Rico, W. W. Haskell of China and E. A. Johnston of Africa.

Ray E. Rice spent the first week in December making missionary talks in Iowa.

The headquarters family enjoyed a merry dinner party on the evening of November 27, when Bert Wilson, who left the following day for Eureka College and H. B. McCormick, who recently assumed his new duties in the promotional department, shared honors. President Burnham presided as toastmaster, assisted by C. M. Yocum, and the sparkling wit and clever repartee of both the toasters and toasted made the occasion truly a "feast of reason and a flow of soul."

Mrs. Anna R. Atwater lent the inspiration of her presence and spirit to Jubilee rallies during a two-weeks' trip through Missouri in November. Woman's Day talks in Shreveport, Louisiana, and East St. Louis occupied her first two Sundays in December.

Miss Anna Clarke was a speaker at the state circle meet of Kansas held in Emporia early in December.

The well known versatility of Stephen J. Corey is explained when we learn of his attendance, early in December, at a meeting of the trustees of Nanking University, the trustees of *Colegio Americano,* the annual conference on agricultural missions, and the quarterly meeting of the Committee of Reference and Counsel of the Foreign Missions Conference. All of these meetings were held in New York. Between times, Mr. Corey filled speaking dates in Louisville, Kentucky, and Peoria, Illinois.

C. M. Yocum spent two weeks in December on a missionary conference tour through Nebraska.

The many friends of Miss Goldie Wells of Africa will regret to learn that she was in an automobile wreck in Oregon in November while doing field work. While no serious injury resulted, Miss Wells is recovering from the shock at her home in Halsey, Oregon.

Book Announcements

Short Missionary Plays by Margaret T. Applegarth, price $1.00.

These short missionary plays by the author of *India Inklings,* are remarkably well adapted for the use of Sunday schools, young people's societies and missionary groups. They are so simple in arrangement and equipment requirements that the smaller churches can easily produce them. Their appeal is far greater than any address or illustrated talk and by their realism they impress facts and conditions on mission fields in a way not easily forgotten. Miss Applegarth has done nothing more original and has laid those interested in teaching missions to children, under renewed obligation.

More Short Missionary Plays by Margaret T. Applegarth, price $1.00.

Miss Applegarth wrote this companion volume to *Short Missionary Plays* because of the need for variety growing out of the rapidly increasing use of this vivid and appealing method of interesting young people in the missionary enterprise. These two volumes of missionary plays will find an immediate welcome and a delighted recognition of their originality and charm.

Order the above books from

UNITED CHRISTIAN MISSIONARY SOCIETY
425 De Baliviere Ave, St. Louis, Mo.

THE LIFE AND LABORS OF ARCHIBALD McLEAN

FELLOWSHIP EDITION
for
MINISTERS AND MISSIONARIES

WHENEVER a book appeared which Mr. McLean felt would be especially helpful to the missionaries he sent a copy of it to each of them the next Christmas. On occasion he made similar gifts to ministers.

Remembering his custom and his own unique and vital service to the Kingdom of God, it seems fitting that, on the first Christmas after the appearance of his biography, every minister and missionary of the brotherhood in which he served should receive the book as a gift. This limited edition, therefore, has been issued for this purpose by the undersigned.

Copies of this edition cannot be purchased.

This copy is presented to

John Doe

with the hope that its possession and reading may prove an increasing blessing.

M. M. COCHRAN
OREON E. SCOTT
R. G. SCOTT
J. R. MCWANE
MYERS Y. COOPER
J. G. WARREN
S. M. COOPER
S. J. CHAPMAN
ALBERT H. MARTIN
MR. AND MRS. C. M. RODEFER
W. H. ELLIOT

A Unique Tribute and Notable Benefaction

Above is reproduced the subtitle page that will appear in a special edition of 6,000 copies of *The Life and Labors of Archibald McLean*. In the entire history of Christendom it is probable that such a tribute was never before paid to anyone as these representative men thus pay to Archibald McLean. At the same time it is a unique and impressive recognition of the minister's leadership in the Kingdom of God.

The printing of the second regular edition was completed in November and is selling rapidly. Indeed many orders had accumulated after the first edition was exhausted and before the second could be completed. These two editions total 6,000 copies. The appearance of the Fellowship Edition will thus bring the total number issued up to 12,000 copies within the first four months after the book's appearance.

That the Fellowship Edition may be distinguished from the regular edition of the biography, without opening the book to see the subtitle page, it is being bound in a different color of cloth and carries a gold side-stamp of a laurel wreath encircling the name, "Archibald McLean." The strict limitation of this edition to missionaries and ministers preaching regularly among Disciples of Christ, and the inscription of each individual minister's name in his copy, together with the esteem and affection with which Archibald McLean is remembered and the generous thoughtfulness of the donors in bringing out this edition, will make this volume a treasured heirloom in the families of the men and women who receive it. Each of the donors will thus have six thousand new reasons for enjoying Christmas this year.

Echoes From Everywhere

(*Continued from page* 51.)

A Day in The Villages

Miss Thompson and I left the bungalow about seven in the morning and walked part of the way till we had caught up with the oxcart that had gone on ahead for one of the Bible women. The first village where we stopped was only a short distance outside of Harda. Here the employees of the railroad lived in a huddled group of houses.

We walked down the narrow crooked paths between the houses and when anyone called to us and invited us we went in. The people were very friendly and many called "Salaam, Missy Baba" to us. We usually began to talk by asking about the family but soon the talk got around to the story of the Christ, then we sang a song or two and the Bible women and Miss Thompson each told one of the good stories. Everywhere we were listened to with attention and great interest. One place especially we sat in the sun before the courtyards of several of the houses in what might be called a street. A bedstead was placed here for us and I have reason to believe that we humans were not the only inhabitants of that bed. Here some boys passing on their way to school, stopped and listened, squatting on their heels in the open space before us. A mangy-looking dog came and chewed at my shoe and a stray goat or two nosing about for food, ambled by. But through all, our audience gave us the honor of close attention.

Another place we were greeted from within an inclosure of bamboo matting used for a fence. This home was much more pretentious, There had been a celebration of some kind quite recently and the visitors from another village were still in the home and all about were the little colored paper decorations so much used on such occasions. Here the lady of the house and her daughter-in-law were *lippoing* the floors. The floors are of mud and when they need scrubbing or repairing the process is very simple and cheap. They make a mixture of cow-dung, mud and water which is put in a nice even coat upon the floor. This floor does not become dusty as easily as plain mud and seems to be just the thing for the people here.

Finally when we felt that we could spend no more time in this place we went on two miles to a village where Miss Thompson holds a Bible school each week. We walked through the narrow streets and the school began to gather. We found a team of oxen occupying the place where this school is usually held so we went on to the next place, under two great spreading trees. Here quite close to us were the children of the highest caste and then a space back of them were the ones of lower caste. Of course none of these children are Christians.

That same evening I saw a game of hockey played by our high school boys. Here was a chance to see what Christianity does. Those fine stalwart boys gave credit to the institution from which they came. In my mind I thought of the children of the morning and these. Then I was glad I had come to help in this work.

LETA MAY BROWN.

Harda, India.

Arranging For Her Own Burial

Two destitute women whom the woman's work fund has helped, died in the hospital this month from typhoid fever. One of the old blind women whom we have been helping for a year came over to see me and wanted me to buy her a coffin now as the people where she was living had told her that she would probably die soon and when she did they were going to throw her in the river. This was a very unusual request from a Tibetan, as most of them are afraid of being buried and make their friends and relatives promise to put their bodies in the river. I asked this old lady why she did not want to follow the Tibetan custom and she replied that she was Chinese, which of course is not true. I promised her that when her time came I would see that she was buried with all ceremony and she went away rejoicing. NINA P. HARDY.

Batang, West China.

Among Women And Children

I have three special helpers in the embroidery department now. One of these knows English and can help with the accounts and records which must be kept. Many of the girls here are self-supporting because of the embroidery which they do. We also send out work to other stations thus helping girls to earn something after they are married. The work is done under the supervision of a missionary and sent back here.

We have about 115 boys and girls in our children's Sunday school in Kulpahar. This month they have received their first little Sunday school paper. It is in Hindi and called *Jyoti Kiran,* with stories just like children at home have. The children's faces shone the first Sunday I gave them out. After Sunday school one little boy came running and said, "Oh, I have found the Golden Text." That was something familiar to him. The papers are read and re-read and each Sunday someone tells a story from them. Only those who can read are getting the papers and the others are working hard in school so they can get them soon. ETHEL SHREVE.

Kulpahar, India

Another Child Rescued

The orphans are well and we are hoping that they may escape the epidemic of disease that is going the rounds here in Batang. We took in a new child this month. She was left destitute by the death of her grandmother with whom she lived. Both she and her grandmother were beggars. She is so happy to be at the orphanage and very anxious to do her part of the work. She is healthy and strong and good-natured, and we are glad to be able to help her. ESTHER MACLEOD.

Batang, West China.

Searching For The True God

A woman who recently moved here from the Punjab had her servant call our Bible woman into the house to sing and tell her about Christ, of whom she had heard but knew very little. She bought a small book and said if she liked it she would buy and read others. She seems really anxious to know more about the God we worship. Her husband, too, seems interested, as was shown by his conversation with the evangelists.

Two women have recently expressed a desire to become Christians. We are not only praying in a general way for all the women among whom we work but in addition to that we remember these in a special way and are hoping that they will be the next to accept Him. We try also to reach the relatives of the Christians and a few of the newer Christians need the visits and teaching of the women evangelistic workers.

All of the Christian women are being urged to read and develop their own minds and lives and many of them make good use of the circulating library which has ninety-two books and some small Indian magazines. Five of the Bible women have read the reading course books and taken examinations in the same.

ANNIE MULLIN.

Damoh, India.

Boys the Same The World Over

I have the very pleasant task of teaching a class of boys in the Bible school each Lord's Day. The ages of the boys are from thirteen to seventeen and they are typical 'teen age youngsters, very similar to the ones I liked to teach in America. At least half of the boys are from the orphanage. I believe teaching these boys will be a great help to me in my language study.

J. RUSSELL MORSE.

Batang, West China.

From World Call Mail Bag

From Great Falls, Montana, comes this word: "So highly does our missionary society prize WORLD CALL that it has placed a copy in the Deaconess Hospital here and also in the public library. We also decided to present each of our high school graduates who are members of the Christian church, four in number, with a year's subscription to WORLD CALL."

Recently I preached on *The Modern Acts of the Disciples,* in preparation for a revival meeting. When I was through, I said, "All these illustrations are from WORLD CALL. You may have this information also for a small sum of money." Then cards were passed and we got the names on the dotted line. It is easy when you tell the people what you have. All our pulpits need to do is to "tell the story." H. W. HUMBERT.

McAlester, Oklahoma.

WORLD CALL is a constant delight. When I take it up it is as inspiring as the sight of the first violet and as refreshing as the tang of the sea.

GEORGE W. KNEPPER.

Akron, Ohio.

As one who had the privilege of spending several happy years as a student in the College of the Bible, Lexington, Kentucky, where I made the acquaintance of a number of men who are now on various mission fields, Hobgood and Holder in Africa, Moody in India, Vierling in China, and others, it is very inspirational to read in WORLD CALL of the work being done by these men. I find WORLD CALL very helpful in my ministry also and make constant use of it. GARFIELD ROOTES.

Kadina, South Australia.

If all our folks would read the WORLD CALL there never would be a deficit. When we read it we think, "This is the best yet," and feel sure the next number cannot be quite so good. But it is, and a little more so.

MR. AND MRS. F. D. PEASE.

Sparta, Michigan.

Appreciating our Church Architect

A. E. Cory has written from Kinston, North Carolina:

"Mr. Wickes came and he was a tremendous help. He showed us what we should not do as well as what we should do. We are perhaps not going to be able to go forward at the present time but his plans are invaluable. I must say that the only mistake the church extension department has made was in not having a man like Wickes years ago. He is a wonder and we feel our money was well invested in getting him."

A Group of Trained Teachers

This is the Teacher Training Specialization Class of the Southern Christian Institute. It is taught by D. R. Bebout, who stands the second from the right in the picture. This class has distinguished itself by the high marks it has attained in the standard teacher training course.

Japanese Relief

Receipts to December 1, 1923

Previously Reported, $8,240.76

ALABAMA

Churches
- Birmingham $164.12

CALIFORNIA

Churches
- Burbank 25.67
- Fortuna 15.00
- Fresno, First 153.25
- Gridley 5.48
- Healdsburg 15.00
- Lodi 20.35
- Pomona, First 5.00
- San Diego, Central and S. S. 150.00
- San Diego, University 12.00
- San Francisco, West Side 68.08
- Santa Clara 10.00
- Santa Cruz, Garfield Park 5.00
- Santa Rosa 55.50
- Pasadena 13.00
- Los Angeles, Lincoln Heights 100.00
- Los Angeles, Japanese 15.00
- Los Angeles, First 160.00
- Los Angeles, South Park 69.44
- Sawtelle 25.00

Sunday Schools
- Berkeley, University 41.83
- Engelmire, Union 14.35
- Pacific Grove 5.00
- Redlands 35.53
- San Bernardino 8.00
- Turlock 35.00

Individuals
- Mr. and Mrs. V. Barnhill 5.00
- Mrs. Fred Bezona 10.00
- Ivy E. Cooper 5.00
- Texas King 5.00
- Mabel E. Walker 5.00
- Mrs. John Wyruck 1.00

CANADA

Churches
- Edmunton, Central 6.25
- Kilsyth 21.00
- Owen Sound 55.00
- Rockwood, Everton 21.26
- St. John, Coburg Street 15.00
- Toronto, Winger 8.00

Individuals
- Reuben Butchart 5.00
- Mrs. J. A. McArthur 5.00
- R. G. Quiggin 10.00

COLORADO

Churches
- Colorado Springs, First 103.10
- Denver, Highland, ... 20.00
- Ordway 10.05
- Rocky Ford 19.05

Christian Endeavor
- Pueblo 6.00

Sunday School
- Canon City 32.88

Individuals
- Mrs. and Mrs. H. E. Barber 5.00
- F. Williamson 5.00

DISTRICT OF COLUMBIA

- Washington, Ninth Street 11.50

FLORIDA

Churches
- Fort Lauderdale 9.00
- Jacksonville, First 100.00
- Miami 42.00
- Ocoee 6.00

GEORGIA

Churches
- Sandersville 8.00
- Savannah, First 50.00
- West Point 50.00

IDAHO

- Payette Church 5.85

Sunday Schools
- Emmett 13.42
- Kuna 22.17

ILLINOIS

Churches
- Abington 55.00
- Cameron, Coldbrook 63.96
- El Paso 12.00
- Harristown 10.00
- Ipara 11.50
- Paris 100.00
- Peoria, Central 25.00
- Pittsfield, First 27.00
- Springfield, West Side 10.00
- Williamsville 13.36

Sunday Schools
- Cameron 50.00
- Decatur, Central 40.30
- Marine 5.00
- Minier 35.00
- Mt. Sterling, Hazel Dell 8.00
- White Hall W. M. S. 6.00

Individuals
- Mrs. E. A. Ames 5.00
- Lula Phelps 2.00
- Mrs. A. D. Taylor 10.62

INDIANA

Churches
- Charleston 22.00
- Fountain City 2.85
- Indianapolis, Downey Avenue 50.00
- Indianapolis, Third 167.10
- Linton, First 35.00
- Manilla 15.00
- Mishawaka 200.00
- Mitchell, First 26.73
- Mt. Tabor 5.00
- Remington 25.28
- Rushville 66.00
- Rushville, Little Flat Rock 25.00
- Salem 25.00
- Springport 16.66
- Westport 14.66

Sunday Schools
- Crawfordsville, New Ross 10.60
- Eaton 5.50
- Edwardsport 3.55
- Laurel 5.00
- New Castle, Angola 31.12
- Normandy 26.75
- Salamonia 50.00

Individuals
- A. S. Faulkner 3.00
- Julia Kinnear 5.00
- Mrs. Retta House 1.00
- Scottie Howard 1.00
- Mary E. Litchfield 10.00
- Edith Moffett 5.00

IOWA

Churches
- Arlington 11.35
- Delta 22.50
- Des Moines, University Place 180.00
- New Sharon 5.50

Sunday Schools
- Boone 6.41
- South English 10.00
- Urbana 10.00

Christian Endeavor
- Boone, Central 6.00

Individuals
- W. D. Brookman 3.00
- Mrs. Ellen Mullen 25.00

KANSAS

Churches
- Atchison 100.00
- Crestline 3.00
- Elk Falls 10.00
- Hoisington 13.30
- Holton 55.62
- Iola, First 51.92
- Jewell, Mayview 7.00
- Latham 33.00
- McPherson, Groveland 3.00
- Mound City 5.15
- Oberlin 5.62
- Osawatomie 10.00
- St. Francis 31.00
- Topeka, First 55.00
- White City 5.00
- Wichita, Central 309.81

Sunday Schools
- Chanute, First 19.35
- Coffeyville, First 200.00

Individuals
- Mrs. Ella Lernen 1.00
- Lucile C. Wall 3.00

KENTUCKY

Churches
- Hopkinsville, Rich 5.00
- Louisville, [illegible] 28.30
- Lexington, Central 500.00
- Louisville, Hancock 3.00
- New Castle 35.00
- Richmond, First 200.00
- Owensboro, First 35.47
- Versailles 92.00
- Versailles, New Union 75.00

Sunday Schools
- Bloomfield 5.00
- Montgomery City 12.07

Individuals
- Mrs. Eliza Bland 25.00
- Edith Converse and sister 10.00

MARYLAND

Churches
- Baltimore, 25th Street 100.00
- Hagerstown, First, S. S. 84.10

MICHIGAN

Churches
- Algonac 13.75
- Detroit, East Grand Boulevard 200.00
- Detroit, Grand River Avenue 34.14
- Detroit, Woodward Avenue 100.00
- Flint, Central 111.45
- Grand Rapids, Franklin Street 25.00
- Paw Paw 13.00
- Pontiac, First 11.83
- Sparta, Ballard 26.00

MINNESOTA

Churches
- Duluth, First 13.70
- Garden City 10.00

MISSISSIPPI

- Mrs. M. DuMiller 5.00

MISSOURI

Churches
- Bowling Green, First 10.20
- Bowling Green, Louisville 15.00
- Kansas City, Country Club 100.00
- King City 4.00
- Laddonia, Prairie View 10.00
- Pleasant Hill, Bethany, W. M. S. 10.00
- Sedalia, First 50.00
- Smithville, Mt. Olivet 25.00
- St. Louis, Hamilton Avenue (additional) ..... .25
- St. Louis, Maplewood 45.10

Sunday Schools
- Lawson 5.00
- Moberly, Central 43.00
- St. Louis, First 21.87

Individuals
- Albany, boys and girls 2.00
- Mrs. J. B. Dunkerley 5.00
- Mr. and Mrs. Robert Moran 5.00
- Mrs. J. C. Peers 5.00
- Mr. and Mrs. Ray E. Rice 25.00

NEBRASKA

Churches
- Beatrice, First 90.00
- Lynch, Pleasant View 3.25
- North Platte and S. S. 41.12

Sunday Schools
- Burwell 15.00
- Omaha, First 63.31

Individuals
- E. D. Eubank and wife 5.00

NEW JERSEY

- East Orange, Park View, Church 94.00

NEW YORK

Churches
- Brooklyn, Borough Park 5.00
- Buffalo, Forest Avenue 16.87
- Buffalo, Richmond Avenue 50.57
- New York, Central 150.00
- South Butler 13.45

Individuals
- Mrs. C. H. Plattenberg 5.00

NORTH CAROLINA

- Greensboro Church 34.25
- G. E. Weeks 5.00

OHIO

Churches
- Barnesville 33.42
- Bellaire 122.20
- Bowling Green 77.25
- Cincinnati, Camp Washington 15.00
- Cincinnati, Norwood 11.10
- Columbus, Hilltop 10.00
- Columbus, Wilson Avenue 25.00
- Dayton, Central 100.00
- Grafton, North Eaton 1.00
- Lima, Central 51.30
- McComb 3.25
- Middleport 9.50
- Millersburg 20.00
- Mt. Gilead, Pleasant Grove 2.00
- Nelsonville 30.00
- North Canton 200.00
- Portsmouth 131.97
- Sebring 20.00
- Steubenville, First 134.50
- Uhrichsville 140.41
- Warren, Central 42.00
- Warren, Second 5.00
- Wilmington 23.25
- Zanesville, W. M. S. 20.00

Sunday Schools
- Hanover, Rocky Ford 19.00
- Pataskala 1.50
- Wilmington C. E. 10.00

Individuals
- Mrs. Cynthia A. Allen 125.00
- Mrs. Bessie Cost 5.00
- Harriet R. Miller 10.00
- Ella M. Shepherd 5.00
- Mrs. L. W. Young 5.00

OKLAHOMA

Churches
- Enid, Central 13.27
- Enid, Central, S. S. 19.17
- Enid, Central, W. M. S. 55.00
- Oklahoma City, First 10.00
- Pauls Valley, W. M. S. 5.00

OREGON

Churches
- Portland, First, W. M. S. 1.00
- Salem, Court Street 25.00
- Scio 5.00

PENNSYLVANIA

Churches	
Big Run	24.00
Dunmore	21.00
Harrisburg, Fourth Street	15.00
Knoxville	55.70
Sayre, Kenyon Avenue	12.37
Washington, Second	17.00
Wilkinsburg, First	105.00
Sunday Schools	
Kingston, Westmore	15.00
Newcastle, First	17.00
Pittsburgh, Observatory Hill, C. E.	4.10

TENNESSEE

Churches	
Nashville, Woodland Street	100.00
Rockwood, First	50.00
Individuals	
Mrs. W. R. Anderson	10.00
Mr. and Mrs. A. B. Lamb	50.00

TEXAS

Churches	
Big Sandy C. E.	1.25
Corsicana, First	61.06
Dallas, Central	48.00
Donna	9.00
Hillsboro, Central	111.25
Laredo	10.00
McKinney, First	10.10
Palestine, First	25.80
Sherman, Central	25.00
Tyler	20.20
Whitewright	26.00
Robstown, Mexican Mission	7.31
Individuals	
J. N. Ervin and wife	5.00
Mrs. W. A. Harper	2.00
J. W. Sutten	2.00
E. I. Weaver	1.00
L. M. Whitehead	2.00

VIRGINIA

Churches	
Ashland	30.41
Bula, Mizpah	5.40
Dunnsville, Rappahannock	12.16
Enon, Forest Grove	8.00
Lynchburg, Euclid Avenue	100.00
Lynchburg, First	78.00
Richmond, Highland Park	12.00
Strasburg	50.00
Thornhill, Macedonia	40.00
Blacksburg S. S.	6.57

WASHINGTON

Churches	
Prosser, Central	8.00
Spokane, University Place	5.00
Sumner, First	10.00
Washongae	5.00
Sunday Schools	
Palouse	10.00
Spokane, University Place	8.56
Washtucna	10.84
Individuals	
Mrs. A. C. Corbin	5.00
J. Ray Nichols	10.00

WEST VIRGINIA

Churches	
Beckley	18.00
Wellsville	14.50

WISCONSIN

Janesville Church	10.00

WYOMING

Casper, W. M. S.	10.00
Sheridan, First Church	6.65
Total	$18,455.30
Amount needed at once, is	$35,000.00

UNITED CHRISTIAN MISSIONARY SOCIETY
425 DeBaliviere Avenue, St. Louis, Missouri.

Echoes From Everywhere

A Desire For Service

After my second examination I came to Kulpahar and have been in the embroidery department where all the stamping is done for the girls to work. Here we are trying to help the girls to help themselves. The work is so well known all over India that the orders which come in keep us more than busy. Then I have a Bible class of young women in Hindi every day. One of the girls has asked to be given nurse's training. When she was asked why she desired this training she replied, "So that I can be of more use to people."

The children are an interesting part of the institution here. To see about one hundred and fifty children all seated in rows for Sunday school or for church is an inspiration indeed. Then to hear them take part is a greater inspiration. The fifth baby came yesterday from Mahoba. The mother died and the father knew that the baby would be a lot of bother and so decided that he did not want her. He took the baby to the missionaries in Mahoba and offered to give her to them. They told him about the Home but he evidently did not want to take the trouble to bring it here and as he started away said that he would throw it along the roadside to die. One of the servants heard him say this, so the missionaries there took the baby and brought it to Kulpahar. It promises to be a very fine looking child.

ETHEL SHREVE.

Kulpahar, India.

Celebrates Ninetieth Birthday

Aunty Flower, one of the beloved guests in the Florida Christian Home, celebrated her ninetieth birthday, on October 25, at the Home. A party, with cake and candles, featured the day.

Enjoying It Immensely

C. Manly Morton, of the Evangelical Seminary, Rio Piedras, Porto Rico, writes about his work as follows: "My work in the seminary is exceedingly interesting. We have a fine group of thirty-eight young men, three from Santo Domingo, five from Venezuela, and the rest from Porto Rico. Six of them are our own boys and excellent chaps they are too. The association with the professors of the seminary is most pleasant. I have charge of the Old Testament department, but besides this I have a class of twenty-one in the Epistles, a class in religious education and one in comparative religions and evidences. I am enjoying it immensely."

Bonehead Financiering—Free

We hereby offer the new tithing pamphlet, *Bonehead Financiering*, by Arthur A. Everts, free, postage paid, to all ministers and Christian workers of the Disciples of Christ, in sufficient quantities to furnish one copy to every family represented in their churches.

Please give the name of your church.
This offer expires March 1, 1924.

THE LAYMAN COMPANY,
35 North Dearborn Street,
Chicago.

ANNOUNCING THE NEW

Christian Endeavor Guide

A Quarterly for use in Christian Endeavor

The recent great forward movement among Christian Endeavor societies has revealed the need of something helpful in covering the various meetings and activities of the young people. To meet this need we have prepared the Christian Endeavor Guide.

This is in the form of a quarterly. It will contain helps on the prayer meeting topics, suggestions about the programs, readings for daily devotions, hints about various movements in the society, and many things that will enrich the lives of the young people.

This is not the usual tedious, formal lesson routine. The Guide has been prepared by a corps of able writers and Christian Endeavor workers, each a specialist in his or her line. You will like it for its devotional atmosphere, its sparkle, its practical suggestions.

The price, in clubs of five or more, is 15 cents per copy per quarter. Order a sufficient number for each member for the first quarter.

CHRISTIAN BOARD OF PUBLICATION
2704-14 Pine Street St. Louis, Missouri

A Unique Christmas Gift

The First Christian Church, Council Bluffs, Iowa, has taken out a twenty payment life insurance policy for the benefit of its living link missionary, Miss Lucile G. Ford, of Harda, India, as a Christmas present. The church will pay all the premiums year after year.

Intercessory Prayer

The natives here seem to be just as proud of Ward Stanley as we are. They now call us *Mpaka,* because we have a child. At our daily sunrise prayer meeting (5:20) they remember all the white babies and their parents. We often wish that the folk at home could hear some of the prayers that are offered by these poor black people who are so sorely tempted by their heathen friends and ancestral customs. ROSS ATHERTON.

Monieka, Africa.

Thanksgiving Day At Mexican Institute

The workers of the Mexican Christian Institute at San Antonio, Texas, entertained, on Thanksgiving Day, some of the children of the Institute and the girls who are in training. In the afternoon there was a Thanksgiving service. Each department made a contribution to the program. It is reported that the babies tuned up a bit before the program started, but later behaved remarkably well considering that some of them were only two months of age. There was an offering for Home Missions. A part of the program was a pageant representing the first Thanksgiving day.

Developing Fine Characters

I have been in Burgess Memorial school now for six months and I am enjoying my big family very much. I have 250 girls who are boarders, with the exception of a few orphans. I have two matrons, the head matron being a trained nurse, so I am somewhat relieved of anxiety when there are sick girls. I have fourteen teachers on my staff; seven of these live in my bungalow, two of them eat at my table. The ruling is that all who receive 80 *rupees* and above eat with the principal. I had associated with the teachers a great deal before coming into the school work but I find that I have a much closer touch with them now and my appreciation has grown much. It makes one feel more hopeful for all mission work when Christianity has developed such fine characters. I enjoy creating a happy home life for them. I feel that I am one of them and believe that they feel the same toward me.

MINTA THORP.

Bilaspur, India.

A Congo Delicacy

Mr. Holder and I killed an elephant seventeen feet long recently, within gunshot of Monieka. It was a tiny one as compared to the other members of the herd. Elephant trunk is the best meat that I have ever tasted. The liver weighed between fifty and sixty pounds.

ROSS ATHERTON.

Monieka, Africa.

Group-Uniform Lessons

For 1924

RECOGNIZING A PROPER DEMAND—

The rapid progress in recent years of the Sunday school along all lines brings with it a demand for better lesson courses. Schools not yet inclined to undertake the Graded lessons in the Elementary Division have come to recognize that Primary and Junior pupils should have better lessons than are possible under the old Uniform system. For this reason the International Lesson Committee has provided "Group-Uniform lessons."

"GROUP-UNIFORM" LESSONS—

The Christian Board of Publication, in order that it may continue its policy of full and complete service to all classes of schools in supplying whatever they may prefer, announces the completion of the new "Group-Uniform" lessons for Primary and Junior groups, according to the recommendation of the International Lesson Committee. These lessons are now ready for the first quarter of 1924.

WE RECOMMEND—

After prolonged consideration of the whole question, we recommend without reservation the use of the Group-Uniform lessons for the Primary and Junior groups beginning 1924 in all schools now using the Uniform lessons which desire something better, but are not yet ready to take the Graded lessons. In other words, we believe the adoption of the Group-Uniform lessons is a step forward.

NOT DISPLACING GRADED—

It is not intended for the new Group-Uniform material to displace Graded lessons. The latter are based on the needs of the pupils, and are superior to anything that has yet been produced. The new material is intended to make better uniform schools.

Give your school the best you can obtain—adopt Graded lessons January 1 if the school is ready. If not, by all means take the Group-Uniform lessons.

Samples of either the Group-Uniform material or the Graded lessons will be sent on request. If you will mention your average attendance it will enable us to make helpful suggestions.

Christian Board of Publication

Saint Louis, Missouri

A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

Africa

Bangweolo—Bän gwēōlō
Bolenge—Bō lĕn gĕ
Chitambo—Chīt äm bō
Iosaka—lō sä kä
Lotumbe—Lō tūm bē
Luapula—Lū ä pū lä
mpaka—mpäkä
ngola—ngō lä

China

Chekiang—Che kī äng
Chien—Chiēn
Chinkiang—Chīn kī äng
Gwan Yu—Gwän Yū
Kaifeng—Ki fĕng
Kaoliang—Kaō liäng
Nanking—Nän king'
Ningpo—Ning pō

India

Baba Ji—Bä bä Jī
Damoh—Dūmōh
Guru—Gū rū
Harda—Hŭr dä
Jyoti Kiran—Jyōtī Kī rän
Kulpahar—Kūl pū här'
Mahoba—Mä hō' bä
Pendra—Pēn drä
Punjab—Pŭn jäb

Japan

Fukushima—Fū kū' shimä
Hongo—Hōn gō
jinricksha—jīn rick' shä
Koishikawa—Kō ish ī kä wä
Matsugae—Mät sū gäe
Myogadana—My ō ga dä nī
Nippon—Nip pōn
Takinogawa—Täk in ō gä' wä
Tokyo—Tōk yō
Ueno—U ē nō
Unoura—U nō ū rä
Ushigome—U shī gō me
Yajima—Yä' jī mä

Latin America

Bayamon—Bai ä mōn'
Buena Vista—Būē'nä Vīstä
Ciales—Cīäl'es
Consuelo Perez Guerra—Cōn sū ē' lō Pē'-rith Gay' rrä
Dajaos—Dä hä' ōs
Manati—Mä nä tī
Naranjito—Nä rän hī' tō
San Luis Potosi—Sän Lūīs Pō tō sī'
Toa Alta—Tōaltä

Tibet

Ah-tsen—Ah tsēn
Batang—Bä' täng
dorje—dōr jē
dorma—dōr mä
Kambama—Käm bä mä
kata—kä tä
La-ka-lama—Lä-kä-lämä
leeh—lēēh
Litang—Lī täng
purba—pŭr bä
seh shen—sēh shēn
Tachienlu—Dä' jĕn lū
Trin-leh-jeh-boh—Trīn-lēh-jēh-bōh
tsamba—tsäm bä
Tsong-kapa—Tsōng-käpä

Butter-Tea For Breakfast

Americans might object to the plan of buying a year's supply of butter, but Tibetan butter improves in flavor with time, or at least the Tibetans think so. This butter is really good food. We think the people here as a rule eat too much grease, so we give our children less than the rule and more vegetables instead. Tibetans are also great grain eaters. Our children have *tsamba* and butter-tea every morning for breakfast. For dinner they have bread of whole wheat flour or buckwheat, with vegetables. Part of the time the dinner bill of fare is changed to soup with dumplings and vegetables in it. Two or three times a week they have meat for dinner. Supper always consists of potatoes boiled with their "jackets" on.

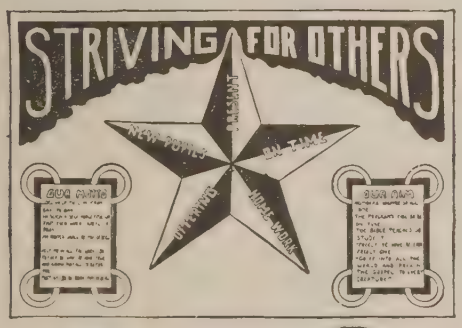
ESTHER MACLEOD.

Batang, West China.

New Japanese Publication

A new monthly periodical, to be published jointly by the Japanese Christian churches of Berkeley, Los Angeles, San Bernardino and Calexico will make its appearance in January. K. Unoura, pastor of the Japanese Christian Church in Los Angeles, has recently been presented with a new automobile by his congregation.

Start the New Year Right



No. 367. Welcome For visitors and new pupils. Price, 20 cts. per dozen; $1.50 per 100

No. 368, Blue. No. 369, Red. For each member. Price, 20 cts. per dozen; $1.50 per 100

ARE you interested in a modern, scientific program of religious education? Are you lying awake nights wondering how to fill those empty pews and chairs? We have such a program and a solution for you in the chart here illustrated, and the suggestions that are furnished with it.

The slogan of this religious program is "Striving for Others." The pins have the single word, "Others," and are made in red or blue. There are five aims to strive for—attendance, punctuality, studied lessons or home work, offering or givers, and new pupils. The motto is the poem, "Others." The booklet furnished with the chart suggests programs and gives plans for making the project most successful.

This may be used in whole schools, in separate departments, between classes, or even within one class. And the price is small, but the results big. Why pay more?

Just what your school is waiting for. Outfit contains:

1 Chart, size 21 x 30 inches	$1.00
1 copy sixteen-page booklet, "Rules and Suggestions" (furnished only with chart)	.00
1 copy "Others" poem	.00
1 copy "Others" (set to music)	.10
1 box No. 2 white stars	.10
25 each red and blue "Others" celluloid buttons	.75
12 "Welcome" celluloid buttons for new pupils and visitors	.30
Total	$2.25

Order today. Complete outfit as above, all for $2.00, or separate items as listed

MEIGS PUBLISHING COMPANY 906 Occidental Bldg. INDIANAPOLIS, IND.

Kindly Mention World Call

Society Two Years Old

We organized our woman's missionary society at Union Star just two years ago this past October, with five charter members and now have thirty-five active members. In July last, the society was divided into four divisions with a leader over each. To add interest a point system is used. A new member counts ten points, a new WORLD CALL subscription or a renewal five points, present at regular meeting, offering given at meeting and visitors, count one point each. The division which leads in points next June will be entertained by the other three divisions.

At the November meeting plans were discussed for starting a circulating missionary library, giving the whole church the benefit of it. The library is expected to be in use by the first of the year.

An urgent appeal for the Golden Jubilee work will be made to the church membership on Woman's Day. Our great hope for the society is, "Every Member A WORLD CALL Reader."

MRS. JOHN H. KEPLINGER.

Union Star, Missouri.

Ministering To Bodies and Souls

There was much sickness during September, the total attendance at the dispensary being 3,847, of whom 916 were new cases. Fifty-one were treated at the hospital and thirteen surgical operations performed. Each morning a preaching service was conducted at the dispensary and quite a number of the patients bought gospels and tracts.

It may seem easier to report the medical work than the work of some other departments but there is so much that cannot be expressed in figures nor even in words. Each case reported means one who has been suffering. It means the privilege of ministering in the name of One who did so much to relieve physical pain as well as to bring hope to human hearts.

During the month I made two trips to Rath and four to Kulpahar to treat patients.

C. C. DRUMMOND.

Mahoba, India.

The World Call Express

Englewood Church, Chicago, spent a profitable evening in a *Trip Around the World* on the WORLD CALL Express. We had nineteen stations represented. Miss Lillian Abbott had the China booth and gave us a splendid talk as did also Dr. and Mrs. Rothermel who had charge of the India booth. The other stations were represented by local people, most of them in costume.

MRS. S. J. RUSSELL.

Helping to Make "Glad" India

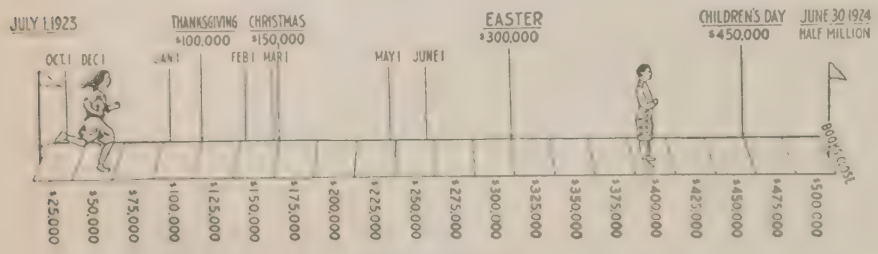
We had a very helpful Easter campaign here in Mahoba. Our new pastor, Khet Singh from Damoh, who was recently called by the Mahoba Church, conducted meetings for five days before Easter, culminating on that day. All the evangelists from the outstations were in with their families to take part in the services and were very helpful. Early on Sunday morning we all met on the roof of the church and had a service, using the program sent out by the society. In the afternoon service forty-one girls from the boarding school made the confession and a family that had been backsliders reentered the church. The girls were baptized in the beautiful lake in front of the bungalow just as the sun was going down, casting its parting rays upon the lake and also upon the spot just above us from which Miss Frost looked out over the country as she wrote, "India, sad India."

H. P. GAMBOE.

Mahoba, India.

Progress In Jamaica

S. H. Bartlett reports encouraging growth in the church at Kingston, Jamaica. The list of members is carefully examined every year, and the names of those who are absent so long that they cannot be found, those who do not take enough interest in the church to contribute to its support, except the very poor, and those who are not living worthy lives, are taken off. The church has grown from a membership of 360 until now they expect to pass the 500 mark before the end of the year 1923. The new members are good additions. A large proportion of them are contributing regularly, they are faithful in attendance and interest, comparing favorably with the old members. A strong and constant effort is put forth to teach them what is means to be a church member and what the standards of the Christian life are. This has been a hard year in a financial way in Jamaica, but the financial condition at Duke Street has shown marked improvement over last year. The spirit of the church is good, the audiences always large. Losses from removals are heavy, many of the people moving to Cuba and America in an effort to better their condition.



Girl at $33,000

Our Bible school girl is $3,577.89 ahead of the Bible school boy at this date (November 30th) last year. She made a gain of $2,121.19 during November and keeps forging ahead toward the (HALF-MILLION DOLLAR) goal. Every Bible school offering sent to the United Christian Missionary Society helps to win.

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Bible Schools Growing Rapidly

Our Bible school work in Porto Rico is rapidly growing. The school at Dajaos Arriba, we are told, has been averaging 500 each Sunday for some weeks past. Both the schools in Bayamon are having fine attendance, and at Manati our missionaries say there is no limit to the attendance except the small quarters in which our church services and Sunday school are conducted.

"Stir me, Oh! stir me, Lord. I care not how;
But stir my heart in passion for the world.
Stir me to give, to go—but most to pray.
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high."

An Actual Will

NOTE:

The following letter and will were sent to the United Christian Missionary Society recently. The will is carefully and accurately drawn and might well serve as a model:

United Christian Missionary Society
St. Louis, Missouri
Gentlemen:

November 15, 1923.

I am sending, for your information, a copy of will executed by my wife and me some time ago. We are both very much interested in the spread of the Gospel, and having no children, feel that nothing has a greater call on us than the work of the United Society. We are members of the.....Church, of which.....is pastor.

Yours sincerely,

.....

THE STATE OF.....
COUNTY OF..... } ss.

KNOW ALL MEN BY THESE PRESENTS:

That we, ...and ....., husband and wife, of .....County, ...State, both being of lawful age and of sound and disposing mind and memory, and being desirous of settling our worldly affairs while we have strength so to do, do make, publish and declare this instrument to be jointly as well as severally, our last Will and Testament, hereby revoking all former Wills.

— I —

All just debts and funeral expenses shall at all times be fully paid.

— II —

We desire that all property, real, personal or mixed, of which we may be possessed or be entitled to or have an interest in, at the time of the decease of either of us, shall pass to and vest in fee simple in the survivor, with the right in said survivor to incumber, or sell and dispose of said property by deed or by subsequent Will.

— III —

It is our further will and desire that upon the death of both of us, or the survivor of either of us, all of the property, real, personal and mixed, remaining in the possession of said survivor, and not disposed of by subsequent Will, **shall inure to and vest in the United Christian Missionary Society, a corporation, with its principal office at St. Louis, Missouri, absolutely, for the general uses of said Society, without any restriction or condition whatsoever, having full confidence in the judgment and discretion of the governing board of said corporation;** and the receipt of the Treasurer or other proper officer of said Society for the time being shall be a sufficient discharge for said devise or bequest.

— IV —

We do hereby severally constitute and appoint the survivor as Executor or Executrix of this our last Will and Testament, and direct that no bond or security be required of him or her as such Executor or Executrix; and upon the death of such survivor, or if the survivor shall be disqualified or fail or refuse to act, then we appoint ....., of ..... ,as Executor, in his or her place; and in such case we declare this Will and all provisions herein contained shall be read and construed in the same manner, and shall have the same operation and effect in all respects as if the name of the said.....had been inserted herein instead of the survivor, so dying or failing to act as aforesaid.

— V —

It is our will that no other action shall be had in the County Court at any time in the administration of our estates than to prove and record this Will and to return an inventory and appraisement of such estates and list of claims.

IN TESTIMONY WHEREOF, we have each and both hereunto set our hands this the ..... day of ..... A.D. 19.....

.....

.....

Signed, declared and published by ..... and....., jointly and severally, as their last Will and Testament, in the presence of us, the attesting witnesses, who have hereto subscribed our names in the presence of the said..... and ....., at both his and her special instance and request, this the..... day of....., A. D. 19.....

.....

.....

HAVE YOU REMEMBERED THE KINGDOM IN YOUR WILL?

FOR INFORMATION SEND TO THE

Promotional Division
United Christian Missionary Society
425 De Baliviere Avenue
St. Louis, Missouri

NAME _____

ADDRESS _____

AGE _____

Depressing Scenes In Japan

Mrs. Alexander Paul, who has been called to Tracy, Minnesota, on account of the illness of her father, writes of stopping off in Japan on her way home:

"I left Mr. Paul and Mr. Young in Yokohama amid most depressing scenes. Some of the missionaries say they still feel a little queer, nervous and somewhat fearful of other quakes, and sleep with suitcases packed and winter clothing near at hand so as to be able to get out quickly in case of need. We stood in Yokohama and could view the whole country as though it were a desert. As we passed the Grand Hotel, Mr. Young said, 'There are still three hundred people buried under there.' Another place had four hundred. In many places where many were eating or shopping, only one person escaped."

American Wheat In Tibet

The school was closed one month for summer vacation while the children were engaged in gathering the harvest, which was very good this year. Dr. Hardy introduced some American wheat, the returns from which are considerably better than the usual wheat sowed in Batang.

RODERICK A. MACLEOD.

Batang, West China.

Encouraging Word From Mexico

Our school opened with an enrollment of about 270. We had four confessions at the morning service yesterday.

ELMA C. IRELAN.

Aguascalientes, Mexico.

Among the Mexicans In Texas

Mrs. Bertha F. Lohr is now at Lockhart, Texas. She is assisting in the work of the Mexican church of that place. During the cotton-picking season, she visited the people who were working on the ranches. She is helping to get the work of the church organized on a better basis. There is a new woman's missionary society of fourteen members; a junior missionary society with fifteen members. The congregation pays $8.00 a month toward the support of its minister. The church is paying $8.00 a month to help one of the young men who is studying to prepare himself for the ministry. Mrs. Lohr has special classes in English and the Bible, both for adults and for children. She teaches music to some of the Christian young women and is constantly busy in many ways, helping these people with whom she is serving. Mrs. Lohr spent many years as a missionary in India and is now doing good service among the Mexicans.

Work In the Prisons

The First Church in Prison, Atlanta, Georgia, continues to bring the consolation and saving power of the gospel to these men who are proving most fertile soil for the reception of the truth. Last year this church had fifty-four baptisms. There are few if any of our churches south of the Ohio River that can count so many converts.

Translating Bible Stories

I have finished translating sixty Old Testament stories and have studied the Batang colloquial in connection with the translation. I have also been studying the folk tales of the country.

GERTRUDE H. MORSE.

Batang, West China.

Stewardship In An Indian Church

The church here supplies all funds for the running expenses of the school except teachers' salaries in the grades. This includes repairs, books, teacher in day nursery and a community nurse, as well as medicines. Stewardship has been kept before the church and we are expecting to have a band of tithers soon.

W. G. MENZIES.

Pendra Road, India,

On the Far Frontier

Ground was broken on November 12 for our new church in Tennant, California. This is a community church serving a logging camp in the mountains of North California. The two-story building will consist of an auditorium, primary department, junior department, social hall and reading room. A complete radio set and splendid library will be additional features. Frank S. Ford, the pastor, is doing a meritorious piece of work on this far Western frontier.

Upper Room Bulletin Appreciated

The Michigan Daily published at Ann Arbor, Michigan, has an editorial in the issue of November 29, under the caption of "Big Values in Small Packages." This editorial highly recommends the *Upper Room Bulletin*, edited by T. M. Iden for his boys of the Upper Room class. The editorial states that: "An editor who can so skillfully clip the pages of great works and print them in a pamphlet intended as a bracer to college manhood and womanhood, deserves at least the acclamation accorded the professional merchant of uplifted ideas whose wares cost more money and are more transient." These bulletins also contain daily Bible lessons.

The Missionary Register

Missionaries Arriving on Furlough

W. R. Bacon, Florence Margaret and Betty, China, December 14, 1923.
Miss Virginia Kirk, China, December 14, 1923.
Mrs. Alice Agnew, Philippine Islands, November 15, 1923.
Miss Zona Smith, Argentine, December 18, 1923.

Births

Robert Melroy to Dr. and Mrs. W. A. Frymire, November 11, 1923.

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Receipts for Five Months Ending Nov. 30, 1923

United Christian Missionary Society

	General Fund 1922	1923	Gain	Special Funds.
Churches	$116,077.66	$ 92,911.19	$23,166.47*	$ 18,392.75
Sunday Schools	28,972.30	30,247.39	1,275.09	2,526.39
Christian Endeavor Societies	2,825.45	2,424.86	400.59*	94.69
Woman's Missionary Societies	79,746.08	74,734.40	5,011.68*	34,660.95
Circles and Triangles	6,911.09	5,726.51	1,184.58*	1,809.57
Children's Organizations	2,604.77	2,618.26	13.49	597.52
Individuals	27,310.95	11,638.28	15,672.67*	29,007.45
Men and Millions Movement	1,142.00	900.00	242.00*	50.00
Bequests	2,639.94	835.18	1,804.76*	739.82
Interest (U. C. M. S.)	5,849.71	10,870.27	5,020.56	
Interest (Old Societies)	14,525.10	7,018.90	7,506.20*	2,795.00
Home Missions and Benevolence	13,722.81	8,801.25	4,921.56*	24,777.92
King's Builders	1,722.22	1,991.20	268.98	
Miscellaneous	16,324.89	27,315.85	10,990.96	3,857.44
Annuities				18,737.50
World Call				26,018.49
Literature				17,393.51
	$320,374.97	$278,033.54	$42,341.43*	$181,459.00

Board of Temperance and Social Welfare

Churches	$ 227.42	$ 673.32	$ 445.90
Sunday Schools	26.24		*26.24
Individuals	1.00		1.00*
Miscellaneous	236.54	200.00	26.24*
Interest	160.80	120.81	39.99*
	$ 652.00	$ 994.13	$ 342.13

Board of Education

Churches	$ 10,765.50	$ 5,107.23	$ 5,658.27*
Sunday Schools	11.07	2.52	8.55*
Individuals		500.00	500.00
Colleges	326.45	402.15	75.70
Miscellaneous		56.21	56.21
World Movement	57.50		57.50*
	$ 11,160.52	$ 6,068.11	$ 5,092.41*

Association for the Promotion of Christian Unity

Churches	$ 1,134.29	$ 1,179.14	$ 44.85
Individuals	817.00	933.65	116.65
Literature	4.20	93.90	89.70
Interest	5.83	16.61	10.78
	$ 1,961.32	$ 2,223.30	$ 261.98

*Loss

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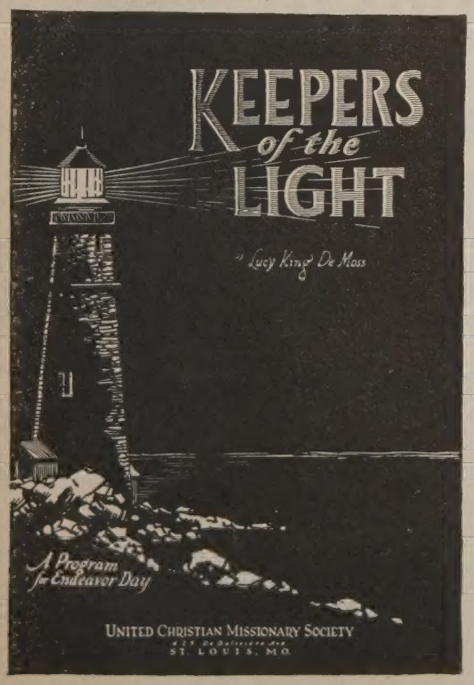

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